

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. V. No. 17

(Price 10 Cents)

AUGUST 5, 1911

(\$3.00 a year)

Whole No. 121

### CHRONICLE

President Praises Democrats—Pelagic Sealing Prohibited—Sweeping Rate Decision—Wreck of Battleship Maine—Mexico—Canada—Great Britain—Ireland—France—Portugal—Germany—Austria-Hungary .....385-388

### QUESTIONS OF THE DAY

What the Japanese Think of Universal Suffrage—Frequent Communion Guild—Catholic Holland and the Holy See—The Way to Do It. ....389-395

### CORRESPONDENCE

Holy Days of Obligation—Socialism in Holland—Protestant Notice of Catholicity.....395-397

### EDITORIAL

The Nation's Shame—Peace Among Nations—Federation's Opportunity—The Pope and the

Aviators—Training the Harvesters—Railroad Massacres—A Marriage Lottery.....398-401

### LITERATURE

Fogazzaro and His Novels—Leaves from My Diary—St. Cecilia's Hymn Book, with Music—Life and Letters of John Lingard—Books Received .....401-403

### EDUCATION

Profession and Practice of Religion has not Grown with the Spread of the American Public School—Awakening Sense of the Fundamental Defect of the Non-Religious School System—Education Without Religion a Diabolical Misfortune .....403-405

### ECONOMICS

Evil Results of the Continuous Fall of Consols. ....405

### PULPIT, PRESS AND PLATFORM

The Situation in Albania.....406

### ECCLESIASTICAL ITEMS

Educational Work of the Church in India—New Superiors for Several Religious Communities—Archbishop Prendergast Enthroned—Sisters Visit the White House—A World Federation of Catholic Societies .....406-407

### PERSONAL

Archbishop Keane—Father Bernard Vaughan, S.J.—Cardinal Gibbons' Jubilee—Lady Outram—Archbishop Bruchési .....407-408

### SCIENCE

Variation of Latitude—Rotation of a Star on Its Axis—The Moon's Distance.....408

### OBITUARY

Very Rev. Joseph Butler, O.F.M.....408

### CHRONICLE

**President Praises Democrats.**—President Taft, in his first authoritative statement on the passage of the reciprocity agreement by Congress, makes full acknowledgment of the part played by the Democratic party in working and voting for the agreement. "I should be wanting in straightforward speaking," says Mr. Taft, "if I did not freely acknowledge the credit that belongs to the Democratic majority in the House and the Democratic minority in the Senate for their consistent support of the measure in an earnest and sincere desire to secure its passage. Without this reciprocity would have been impossible. It would not have been difficult for them to fasten upon the bill amendments affecting the tariff generally in such a way as to embarrass the Executive and to make it doubtful whether he could sign the bill, and yet to claim popular approval for their support of reciprocity in its defeat. In other words, the Democrats did not 'play politics,' in the colloquial sense in which those words are used, but they followed the dictates of a higher policy." This manly and candid declaration, whatever be the outcome of the arbitration pact, is another proof of the President's determination to rise above party interests and party policy whenever the greater good of the greater number appeals to his high sense of duty, and his feeling of responsibility as Chief Executive of the nation.

**Pelagic Sealing Prohibited.**—The fur seal treaty to which the United States, England, Russia and Japan are party is in a fair way to become effective by December

15, the date set for its coming into operation. The Committee on Foreign Relations was unanimous in reporting it favorably, and the Senate ratified it without asking a question relative to the terms of the agreement. Under the terms of the pact the killing of seals in the open sea, known as pelagic sealing, is absolutely prohibited, north of the thirtieth degree of north latitude, for fifteen years, and the various Governments are given power to regulate and even to stop seal-killing on the islands within their jurisdiction. The treaty does not go into effect until ratified by all the signatory Powers. Neither delay nor failure is anticipated.

**Sweeping Rate Decision.**—Decisions have been handed down by the Interstate Commerce Commission affecting all freight rates between the Atlantic Ocean and the Pacific Coast. The Commission lays down the principle that hereafter railroads will not be permitted to fix arbitrarily market limits, and that for the future commercial conditions rather than the will of railroad traffic managers shall control rates on transcontinental transportation. In the Spokane-Reno-Pacific Coast cases the Commission orders material reduction in freight rates from the East to points between Denver and the Western terminals of the great transcontinental railroads. The Commission recognizes the right of a railroad to meet water competition to Pacific Coast points, but practically wipes out the back haul charges from the Coast to stations along the line. It lays down what in the West it considers would be fair and just rates to various freight zones, and gives the railroads until October 15 to adjust their tariff accordingly.

**Wreck of Battleship Maine.**—The work of clearing the wreck of the Maine continues unabated. On July 25 the remains of three or four bodies were uncovered, piled in a confused heap. They were all found lying near the place where recently were discovered remains of other members of the crew, who are supposed to have been sleeping on the open deck on the night of the explosion. The forward part of the battleship is a confused mass of ruins, but there is now fairly good reason to hope that the main bulkhead immediately aft of the central superstructure of the ship, and constituting one-third of its total length, may be floated. Derricks are being erected above the wreck for the purpose of removing the masses of metal as fast as they are dissected by hydro-acetylene blasts, which will shortly be put into operation.

**Mexico.**—Deputy José M. Gamboa lodged with the permanent committee of the Mexican Congress a formal complaint against President De la Barra and his cabinet, the object being impeachment proceedings. The committee ignored the complaint and passed a resolution of confidence in the President. Gamboa's motive seems to have been a desire to see his name in print.—The proprietors of a cotton mill in Guerrero have asked the President for an armed guard. Their establishment was sacked last April, and they have been unable to resume work, owing to the continued presence in the immediate neighborhood of the armed men who were guilty of the outrage.—The Government reports that the number of soldiers "killed, wounded or missing" during the revolution was eight thousand; in other words, fully one-half of the Federal army, which, when hostilities began, numbered sixteen thousand men in all.—The employees of the custom house at Ciudad Juárez under the Díaz régime escaped to the American side of the river, taking with them all the public funds, when they saw that the city was in danger of falling into the hands of the Maderists. Their places were at once taken by sympathizers with the revolution. Now that peace (?) has been restored they clamor for their former positions, but the substitutes prefer to retain them. A petition has been sent to the Government to secure their return.—Signs of a widespread conspiracy to discredit the administration of De la Barra are looked upon as an attempt to bring about his resignation before the election. This would leave the country with no legal executive, and would pave the way to an uprising of the Díaz faction and to the so-called election of a member of the old régime. Answering the question, Why did Díaz resign? *El Tiempo* says that it was not to save the country but to save his own life, and adds that if he had waited twenty-four hours longer he would have been killed, and his corpse would have been torn to pieces by the infuriated people.

**Canada.**—The elections overshadow everything else. Parliament was dissolved July 29, and polling is set for Sept. 21. Should the Nationalists prove strong in Quebec, they may hold the balance of power.—

The Bank of Montreal has added \$1,600,000 to its capital stock, which now becomes \$16,000,000.

—A cold wave had the extraordinary effect of causing snow on July 25 in some parts of Ontario and in Western Quebec. Ottawa was among the places in which it fell.—The railway companies propose to bring harvest laborers from England, provided the Government will suspend in favor of these the immigration law requiring all entering the Dominion to have a certain sum of money.—The report on the Chinese immigration frauds at Vancouver shows that there has been for a long time great laxity in the administration of the law. It is tender, however, when it comes to charging corruption against officials.—A large field of very pure magnetic iron ore has been discovered in Vancouver Island, and a strong company, chiefly American, has been formed to work it.—The Canadian Pacific steamer, *Empress of China*, is ashore near Yokohama. The company has been operating the Pacific line for twenty-five years and this is its first wreck.

**Great Britain.**—Notwithstanding the grave constitutional crisis, the by-elections are singularly uninteresting. Liberal succeeds Liberal; and Unionist, Unionist, with very little change in the votes. The Unionists retain West Somersetshire by 204, on a poll of 9,446.—In the Trades' Union Congress next September, one of the chief subjects under discussion will be the army. Socialists wish it to be replaced with a citizen army, which will defend them and those carrying their ideas into practice, but will do nothing for others, capitalists especially. The breaking of railway strikes in France and Italy by the recalling of reservists to the colors, and the use made of soldiers in the South Wales strikes, move them to indignation.—The *Review of Reviews* has published an interview with Mr. Fisher, Premier of the Australian Commonwealth, which, if authentic, shows that while at the Imperial Conference he was practising company manners, and that his language during it requires interpretation. He is reported to have said: "Don't talk to me of the Empire. We are a very loose association of five independent nations willing for the time being to remain in fraternal union with Great Britain and each other, but with the right to haul down the Union Jack and hoist our own flags." This sentiment is also expressed in South Africa by the Afrikander Bund, and it is that of the Canadian Nationalists.—The House of Lords question is approaching the inevitable solution. The Peers sent back to the Commons the Parliament Bill with their amendments to it, which they knew would be rejected. There was great diversity of opinion as to the course the Government would pursue. Some held that they were divided among themselves as to the practical constitutionality of swamping the House of Lords with new creations. Others were sure the King had refused to consent to such a measure, and that in fostering the idea that he would yield to their counsels the Government



was running a huge bluff. These differences were not confined to the Unionists, but were shared in by not a few Liberals. However, Mr. Asquith put an end to them by a letter to Mr. Balfour, giving him the substance of the statement he was to make on the subject in Parliament, namely, that the Peers' amendments would not be accepted; that unless they passed the Bill in its substantial form, the Royal prerogative would be invoked to insure its passage, and that the King had consented to follow the advice of the ministers in the matter. Two or three days afterward he rose in Parliament to make the formal statement, but was howled down by the more aggressive Unionists, led by F. A. Smith and Lord Hugh Cecil, Mr. Balfour's cousin. This performance was not only unbecoming, but also injurious to the cause of the Peers, which, however, seems to have been grossly mismanaged from the first.—Lloyds announces that its ordinary policies cover no war risks after August 15, and quotes a war risk rate of 6 per cent. for three months and 10 per cent. for six months, in view of the dangerous Morocco question.

**Ireland.**—Referring to the recent assertions of Messrs. O'Brien and Healy that the contemplated Home Rule scheme is a meagre one and will necessitate another general election, Mr. Redmond says: "I have been in close touch with the British public and am quite convinced that Home Rule has the good-will of an overwhelming majority of the British people; and by Home Rule I mean a bold measure of self-government which will give to the Irish people control of their own purely local affairs through a freely-elected Parliament in Dublin, with an executive responsible to it, subject, of course, to Imperial supremacy. Such a measure will be introduced into Parliament at the commencement of next year and will be carried by an overwhelming majority of the House of Commons." Mr. Healy's statement, that the essence of Home Rule is finance, was pronounced a national heresy. "The finance of the Home Rule Bill is no doubt of supreme importance; no government in its senses would propose to set up a system which would become bankrupt, and there is no danger of this happening; but the national question is not a matter of money but a matter of freedom." The *Dublin Independent* insists that "the mind and brain of the country should be directed to the financial feature of Home Rule, because in it is involved the amount of freedom we are to get." This freedom could be in no sense complete unless Ireland is given full control of all her own taxation, including customs and excise. Should these be reserved to England, as in the Gladstone measures, Ireland would be denied control of seven-tenths of her taxes, and thereby of the same proportion of her freedom. Moreover, Lord McDonnell has proved and British commissioners have conceded that England owes Ireland \$1,625,000,000; a considerable portion of this must be returned if the Irish Parliament shall have freedom to make good the damages effected by the

depletion. "Give the nation a good financial equipment at the beginning, entrust to her the duty of levying all her own taxes, not merely control of one-fifth or three-tenths, and a spirit of self-reliance, independence and contentment will at once become visible. 'If we do not get a right budget,' said Parnell, 'all will go wrong from the very first hour.'"—A return issued last week shows that up to March 31 thirty-six thousand cottages were provided under the Laborers' Act, and some five thousand more are under construction, at a total expense of \$39,000,000. The loans are gradually repaid by the tenants on easy instalments.—The freedom of Dublin has been conferred on Canon O'Leary of Cloyne and Dr. Kuno Meyer because of their eminent services to the Gaelic language. Canon O'Leary, who has written numerous books of sermons, stories, plays and Gaelic text-books, is considered the purest writer of modern Gaelic. Dr. Meyer has translated and published many valuable MSS. and otherwise stimulated the cultivation of the language.

**France.**—The people are growing daily more impatient about Germany's designs with regard to Morocco. It is thought that she is going to ask for the French Congo as the price of her withdrawal from Morocco, and also the right to take the Congo Free State in case Belgium gives it up. As this vast African possession of many hundreds of thousands of square miles would interfere with England's aims and aspirations, it is concluded that Germany's claim will not be allowed. The official silence in Paris, Berlin and London is increasing the anxiety, which shows itself in the Stock Exchanges of Europe. Asquith has been asked to enlighten the public, and he says if anything occurs he will announce it. Lloyd George's explosion has helped the anxiety which is felt all through Europe.—When the Prime Minister Caillaux entered the House of Deputies for the second reading of the budget, a Socialist member demanded the immediate settlement of the question of the railway strikers. The wildest disorder ensued. When Caillaux could make himself heard he protested that he would do all he promised to do, but would not yield to demagoguery.

**Portugal.**—The soldiers quartered in the Montariol convent, Braga, from which the religious had been driven, made their way into the convent library and possessed themselves of the books. On the weekly market day, they went out on the streets and sold the books at four cents apiece. A distribution of good literature under such circumstances may be a part of the campaign of enlightenment which the republic has undertaken.—When making the inventory of the parish church of Santo Antonio do Tojal, although the pastor gave his word of honor as to what was contained in the tabernacle, the lay commissioners opened it and uncovered the ciborium which contained the Blessed Sacrament.—By a "decree with the force of law," issued November 4, 1910, the provisional Government granted amnesty to all per-

sons who up to that date had unlawfully shirked military service by taking up their residence in foreign parts. This decree was followed by a circular from the war department to the effect that all who wished to profit by it should present themselves not later than May 4, 1911, at the recruiting station to which they belonged. Many who heard of the decree knew nothing about the circular, which was not widely distributed. When they returned to their homes, they were arrested and sentenced to six years in the army or to a fine of \$300, an enormous sum for a Portuguese peasant.—The friends of some of those prominent citizens who died suddenly under suspicious circumstances petitioned the authorities for an autopsy to determine the cause of death, but in no case was the request granted.—The uncertainty of what a day may bring forth has brought commercial transactions to a standstill, for business men are afraid to buy or sell on time. During the last two months homesteads have been disposed of, at what was in reality forced sale, to the amount of four million dollars, presumably by people intent on leaving the country.

**Germany.**—The present has been a record summer of the American tourist tide. Much of it flows in the direction of the cure resorts, which have never done greater business.—The heat during the last two weeks of July was much beyond the normal. Its terrible effects throughout the country are shown in the unusual number of deaths and prostrations reported.—The German press revived the story of American industrial "spies" again at large in German manufacturing districts, bent upon despoiling the Fatherland of its important trade secrets. It is alleged that the "spies" adopted a plan of seeking information regarding the wage conditions in Germany with the view of making innocent comparisons with similar conditions in the United States, but that the real object of their investigations is to secure information with which to enable the American Customs authorities to "practise fresh atrocities" at the expense of the German exporters. Berlin newspapers state that a public warning against giving the prying Americans any information is urgently needed. Messrs. Emory and Stewart of the American Tariff Board recently have been making inquiries in Germany, and the outbreak in the German press is very likely directed against them.—Professor Hugo Münsterberg, of Harvard University, concludes his nine months' career as Exchange Professor at the University of Berlin this month. His farewell lecture to the university classes was announced for July 27. On that date he finished his course on "Freedom of the Will" in the presence of the Lord Rector and other dignitaries. Professor Münsterberg's sojourn in Berlin has been marked by characteristic energy. One of the projects to which he has been giving considerable attention of late is the establishment of a great German-American news agency, which shall give Americans a more intelligent idea of conditions in the Fatherland, and vice versa, than

the Harvard psychologist thinks is now the case.—The German Government has finished its study of the American-German arbitration treaty proposals and has formulated its comment thereon. This comment has been forwarded to Washington as a basis of negotiation. An official statement of the nature of the German views cannot be obtained, but there is reason to believe that they are favorable.—Emperor William returned from his outing in the north five days sooner than had been his announced purpose. At Swinemünde he met Chancellor von Bethmann-Hollweg and Foreign Secretary von Kiderlen-Wächter, and conferred with them on the latest phases of the Morocco question.

**Austria-Hungary.**—There has just been published in Vienna a change of program, recalling the official announcement, made in the second week of July, that the Emperor intended, as usual, to preside at the great September maneuvers in Hungary next September. The present despatch from the office of the Imperial chancery makes known that the Heir-Apparent, Archduke Francis Ferdinand, will represent him on that occasion. The change is generally accepted as the result of a precautionary policy on the part of the Emperor's physicians, who are fearful lest the excitement of these military exercises might prove too much of a strain upon his physical resources so closely following upon the Emperor's recent illness.—Police interference prevented what might have been the occasion of violent collision between the Christian Socialists and the Social Democrats in Vienna. Both parties were holding immense mass meetings at the same time to consider legislation thought necessary owing to the meat famine. Heated speeches were made, and the mutual recriminations by speakers at the meetings had so inflamed the minds of their hearers that hurried calls for the guardians of the city's peace were sent in.—Emperor Francis Joseph journeyed from his summer residence in Ischl to Gmunden to pay a visit to the Duke of Cumberland, summering at that place. The aged monarch appeared to enjoy excellent health and his trip down was marked by an unbroken series of ovations from the people of the villages through which he passed.—The cholera situation in the great port of Trieste appears to be a serious one. Fifty-one suspicious cases were under observation early last week. The "suspects" were isolated and every sanitary precaution was being used to stamp out what threatened to become an epidemic.—German manufacturers of machinery and heads of other iron industries have won notable success in the Iron and Steel Industrial Exposition recently held in Budapest. Ten gold medals, first class, with many silver and bronze medals and diplomas of merit marked the excellent character of their display, and it is reported that they returned home with large contracts for future work. Other foreign exhibitors were amazed at the advances made in late years by German iron-workers.



## QUESTIONS OF THE DAY

### What the Japanese Think of Universal Suffrage

When the Bill for universal suffrage was introduced in the lower chamber its two principal promoters were Messrs. Hinata and Matsumoto, both of whom have passed ten or twelve years in the United States. The first is a business man, and the second, after studying Financiering and Economics in the University of Pennsylvania and Brown, became connected with the press of Philadelphia, and with several magazines such as *Harper's*, the *Century*, *Lippincott's*, etc. He is at present one of the distinguished publicists of Japan. The two speakers against the Bill were Mr. Arakawa, a man of no particular note, and Mr. Watanabe, a young publicist, who is a son of the present Minister of the Imperial household, and a nephew of a former Minister of Finance. He studied law in Tokyo and England.

Immediately after the Russo-Japanese war, Mr. Matsumoto addressed an open letter to Parliament in favor of universal suffrage. His principal argument is as follows: "In order to triumph in this gigantic war, the entire people made enormous sacrifices in money and lives. It supported a million soldiers, who fought like lions, and underwent with joy the most terrible sufferings. Nevertheless, the Government will accord no political rights to a large number of these brave and loyal patriots. Could there be anything more inhuman than to refuse a share in the affairs of the Government to men who defended the country as they did?"

It is clear that this kind of talk might be a dangerous instrument in the hands of a demagogue, and, indeed, one may ask where would be the glory of the Emperor and the Government if the army had not poured out its blood without stint, if the people, already impoverished, had not contributed its money and submitted to terrible privations? Are the people good only to suffer, to be slaughtered, and financially bled just as a despotic government may choose? However, the purpose of Matsumoto was not to appeal to the people, who for the most part keep away from politics. It would be unsafe even to affirm that it is longing for universal suffrage, or that it feels the need of it, and up to the present there has been no urgent movement in its favor. Hence, Mr. Matsumoto addressed himself to the members of Parliament. In his discourse on the 11th of last March he devoted himself chiefly to refute the objections urged by different classes of opponents. After remarking that the countries of the west possessed universal suffrage for men, and that women were clamoring for the right to vote, he appealed first to those who consider the matter only theoretically. "You think that universal suffrage ought to be rejected because of the difficulties in the way. But there is nothing in this world, no matter how excellent, into which some abuse may not creep."

To the Conservatives he said: "You are unwilling to admit a change of any kind. When, in 1880, a demand was made for a Constitution, you protested that if the Emperor granted it all sorts of misfortunes would follow. Can you point to any in the twenty years since it has been granted?" To the Government officials he protested that their interest consisted in perpetuating feudal despotism, and that no reason would ever convince them of the utility of universal suffrage. To the members of the House he declared that he was astounded that men who represented the nation, and who were supposed to be supremely occupied with the interest of the people, could oppose a measure whose purpose was to increase the power of the people, and by that means to increase the importance of the deputies.

"You seem to forget," he said, "that if ever Constitutional Government is to achieve a complete development here, the members of the Chamber will be the instruments in bringing it about. To accomplish that object the most expeditious means is Universal Suffrage. Do you fear that if it is established your position will become less sure and less solid, or do you imagine that the expense of the electoral campaign will become so great that you will be unable to present yourselves as candidates? On the contrary, those who have any acquaintance with the countries of the west will inform you that the electoral campaign costs less in proportion to the extension of the franchise. I have here in my hand statistics to prove the truth of this assertion." Finally, in order to settle the doubts of those who fear that universal suffrage would be a means of promoting socialism, he maintained that it was an error to believe that such would be the consequence. As a matter of fact it ought to be proclaimed on the housetops that there was no country in the world where socialism, without being called such, had taken such a hold on the people as in Japan. From the fourth century the Government was based on socialistic principles. To fear that Japan would be invaded by socialism is to shut one's eyes to the evidence, and to ignore the essential character of our national organization.

Those who spoke against the Bill were, in the first place, Arakawa, who protested that it was an error to fancy that universal suffrage was a guarantee of good government. It was an error to suppose that in proportion as the people occupied itself with politics, it became better. On the contrary, there are too many people at present who are losing their time discussing political theories, and it would be unwise to increase the number. The prosperity of nations, like Germany and America, is not due to universal suffrage. To demand universal suffrage in Japan because it exists in the west is to forget that our national Constitution and our patriotic system is differentiated essentially from those of other nations. What the lower classes have need of is, not more extended political rights, but an amelioration of the conditions in which they live.

To make the suffrage depend upon the possession of a certain fortune is eminently just. Those who want to obtain the privilege of voting have only to labor to acquire the necessary competence. But to grant it to tramps and idlers before they have done anything to increase the riches of the country would be a fatal error. Nor would the extension of the franchise diminish corruption. The experience of Japan itself proves that since the number of electors has tripled, corruption has increased enormously. The tone of the second orator, Mr. Watanabe, was philosophical and juridical, and he sought to prove that the right to vote is not essential to liberty, and that a law restraining that right is neither unjust nor immoral. "It is impossible to compute with any certainty, from the statistics given by Mr. Matsumoto, as to the decrease of the expenses of the electoral campaign." He then added that the people have no desire for the franchise, and are altogether indifferent to politics; that the actual system of voting is in nowise responsible for the powerlessness of the Deputies in dealing with the beaureaucracy of the Government. The extension of the suffrage will not have the effect of bringing better representatives to the Chamber, and will, therefore, be useless. "We, members of Parliament," he concluded, "are the servants of the State and the Emperor, and not merely of the people. No one will convince us that, were we elected by a greater number, we would fulfill any better the duties imposed upon us. Everyone knows that the evils from which the world is suffering will not be removed by universal suffrage; nor is our country prepared for the adoption of such a measure." It may be worth while to point out here the remarkable distinction which the Conservatives insist on making between the State and the people. In their mind the people are made for the State, and not vice versa.

Real Japan is represented in the House of Lords. On the 13th of March the Bill for universal suffrage was sent up from the Lower House, and was immediately referred to a committee. As a preamble, however, some questions were addressed to the Speaker, and it was declared that the project was based on very dangerous principles, and was incompatible with the very idea of Monarchical Government. It could never be realized, except by violence and by the tyranny of the lower over the upper classes. On that account the Government demanded the rejection of the Bill. These remarks, of course, evoked some bitter words in the House of Deputies, but on the 14th of March the Bill was taken out of the committee by the Lords and unanimously rejected. On the following day it was returned to the Deputies. The chairman of the committee simply said in returning it: "If the Lower House desires to know why we have rejected this Bill, it will be sufficient to say that in our opinion it would be premature to adopt it. I have nothing else to say." As one of the Peers remarked at this moment that the reply was vague and superficial, the chairman was asked to ex-

plain the matter more at length, but he refused to do so, and asked Mr. Hozumi, who was one of the members of the committee, to state the views of the Lords.

Mr. Hozumi is the most famous jurist in Japan. He was born in 1860, and studied in Germany from 1884 to 1887. To-day he is Dean of the Law College at the Imperial University at Tokyo. He is also Secretary of the Privy Council, and legal adviser of the Bureau of Legislation. His authority is of the highest, and he is one of the most ardent upholders of conservative ideas and of national jingoism. Moderation is not one of his characteristics. He has shown that on many previous occasions, but the present one gave him a new opportunity, and if his remarks did not create a bitter conflict between the two Chambers, the reason is that Japan does not really possess a Parliament according to European ideals, and that the Chamber of Deputies is held in little esteem by the Government.

Mr. Hozumi began his discourse by declaring he did not speak in the name of the committee, and that he was merely giving vent to his personal opinion. "Although the motive for which the Bill was rejected could not be explained at that moment," said he, "I will rehearse the argument which I presented before the committee. I do not admit that the principle of every constitutional government essentially implies universal suffrage. I deny that universal suffrage ought to have as a result the sending of better or more able men to Parliament than those I now see before me. An election is only a means for an end. The end in this instance is merely to have capable deputies, and universal suffrage will not attain that object any better than the system which is now in force. There has never been any reason presented to me which would incline me to believe that there is any need of changing the law as it exists at the present moment. I regret infinitely that such a Bill ever passed the doors of the Lower Chamber. I think that it is not only our duty to reject it unanimously, but that we ought to affix to the door of this chamber a placard forbidding the introduction of any such bill."

No one said a word, but the insult was not forgotten. The President of the University Keio, at Tokyo, did, indeed, reply to him outside the Chamber, insisting chiefly that the representatives of the Lords forgot that the Lower House represented the people, to which attack Hozumi replied: "I do not say that in fixing the manner of election of the Deputies we should make no account of the need of affording the people means of manifesting its wishes; nor do I maintain that the Deputies should not represent public opinion. But the question before us is, are we to concern ourselves only about the will of the people? If, besides the will of the people, there is nothing else to consider, I might ask why the Chamber of Lords exists, and why its members are chosen in such a variety of fashions? It is nowhere said in the Constitution that the principal object of the



creation of a Parliament is to give expression to the will of the people. According to the Constitution the members of the Lower House ought to be thoroughly conversant with political questions and the business of the State, in order to fulfill their rôle as legislators. That is the only way of interpreting the Constitution. I trust that Mr. Kamada will not forget this, and I beg him to no longer urge the matter."

Kamada did return again to the fight, but without any result. He merely reaffirmed his position, and objected to what Hozumi had said, viz., that it was of no importance whatever that the people should be represented, as long as the Deputies were capable and well informed. Such is the general attitude of the upper classes in Japan on the question of universal suffrage.

A. M. ROUSSEL, S.J.

### Frequent Communion Guild

Organization is the lever which can move the world. No great enterprise, temporal or spiritual, can be carried on to the best advantage without at least some organized effort. The application of this principle in promoting the frequentation of the Sacraments is no innovation in the Church. Organization has been found by her the most effective and, in many cases, the only means for securing the regular reception of the Holy Eucharist. Of all her established associations, however, there seems to be none which answers directly and primarily the present need: the promotion of frequent and daily Communion among all the faithful. Monthly Communion is usually the highest requirement for admission into the existing organizations; nor can we hope that there shall here take place any universal change within the near future. Undoubtedly, the frequency with which the Holy Eucharist must be received, as a condition for membership, will be increased in many societies, and we are happy to note that this progress is already taking place; but it is local, more or less dependent upon the vote of enrolled members and cannot correspond to the instant demand of the Church for frequent and daily Communion, especially in educational institutions—a work upon whose success is conditioned the greatest of all enterprises, the conquest of the world for Christ.

It is evident, therefore, that a need exists. It is evident likewise, as we have observed, and as has been pointed out so clearly by the Vicar of Christ, that while our zeal must extend to all in urging upon them frequent, and if possible, daily, reception of the Blessed Sacrament, it must most especially be devoted to the young, the coming generation of the Church. Would it not then seem in accordance with the workings of the Spirit of God, if we may so speak, that from our schools and colleges there should originate and spread an organization whose sole object should be to bring into immediate effect the decree of the Holy Father on frequent and daily Communion—an organization so simple that it

could be everywhere introduced with the least delay and circumstance, and which, if so desired, might likewise be taken up by any pre-existing league, sodality or society of whatever kind and made part of its own work, including at first its most zealous members and by them spreading throughout the entire body? Such an organization, although it might well be begun within our schools could not, of its very nature, be limited by them, but would extend beyond their walls and widen ever more and more its blessed influence.

Associations partially answering to the ideal we have here described, and proposing to themselves the decree of the Holy Father as their sole object, have actually been founded in various educational establishments, and have thence extended their sphere of usefulness far and wide. Although the bond of a great unity which should hold them together in one mighty organization has hitherto been wanting, we have reason to hope that even this shall soon be supplied. But in spite of all the shortcomings and defects of newly hazarded attempts the results have in every case been so gratifying, so encouraging, that no one who has had experience in the work is not thrilled with the marvelous response it has everywhere elicited and with the wonderful fruits it has already produced; but above all, with the magnificent possibilities unfolding themselves at the thought of a completed organization, canonically erected and indulged by the Holy Father. This alone can set upon our labors the stamp of authority and give to them the sanction and the method for which we have so ardently longed and so earnestly prayed in the past. Nothing now is more evident than that the hearts of men are being prepared by the Holy Spirit. A word of zeal is like a pebble dropped into still waters, the ripples whereof shall long continue, and a work undertaken in this cause, dearest to the Heart of the Saviour, is like a seed sown in good soil, which shall spring up and reproduce itself a hundred fold. The experience of all who have undertaken this apostolate of organization is everywhere one and the same: it has grown beneath their hands and prospered, they knew not how; their efforts seemed so insignificant compared with the vastness of the results which they obtained.

We are well aware that in not a few institutions, through the untiring labor and ceaseless prayer of zealous priests and religious, not merely frequent, but practically daily Communion on the part of nearly all the inmates has been attained without special organization. But even in these cases the Frequent Communion Guild is not to be deemed superfluous. It will render the work more easy and permanent, less dependent upon the initiative of individuals who can, perhaps, with difficulty be replaced, and will, above all, ensure its continuance beyond the days of school and college life. It will add, moreover, the spiritual blessings that come from association in good works, and, what is even more, it will give to pupils and teachers a most powerful means

for extending their apostolate to countless other souls, who can thus be most sweetly compelled to partake at least weekly of the Banquet of the Lord. The ties of the Guild which they have entered will be the surest pledge of their perseverance and will, perhaps, lead them on even to better things.

The existence of various students' associations of frequent and daily Communicants in our colleges was recently brought to the notice of Pope Pius X. The result is reported in these significant words: "When the Supreme Pontiff heard this, not only did he show it was very pleasing to him, but he also imparted a special Pontifical Benediction to all and each of the members of the various associations, and to the directors of the same." Thus, therefore, with the approval of heaven, with the blessing of the Vicar of Christ, the work has made its most auspicious beginning.

It would cover pages to speak in detail of all the good which has already been accomplished by these existing organizations during the past two years. A few practical instances must suffice.

In a day college, where the total number of Communions registered by the Eucharistic Association of 240 members during the first month of its existence was 800, rose during the last month to 2,480, yielding an average of more than ten Communions for each member during the closing month of the school year. The work, of course, is now to continue, as far as possible, throughout the entire vacation. At a boarding school, where greater facilities exist, the monthly average mounted to about twenty Holy Communions for every student in the college. Even in day colleges, however, similar results have been attained by an entire class, while in other instances two-thirds of the boys received the Sacrament at least three times each week, including daily communicants. The total number of Communions at another day college for boys was 2,846 during the month of May; at a High School for girls, likewise a day school, it ascended to 3,800, while in the parochial school during the same month the total registered was 4,500 receptions of the Most Blessed Sacrament—truly a royal gift for any school to offer to its Queen of May.

These are only a few of the many and great results of the first crude attempts at organization. The ardent hope expressed by all who have knowledge of the work is that the completed and approved Frequent Communion Guild may be sent forth as soon as possible upon its divine mission of making popular and effective everywhere the decree of the Holy Father and the desire of the Sacred Heart.

The work, of course, as we have often hinted, is not to be restricted to our schools, but should rather originate with them and thence spread on through parish or through city. University professors and students, working girls and members of sorority clubs, parishioners in churches conducted by priests who welcomed the movement, pupils in convents and in parochial schools, in-

mates of charitable institutions and neglected children from the streets, are all even now gathered together into these attempted organizations, blessed by the Supreme Pontiff and already existing in various institutions throughout the United States and Canada.

The only condition for admission to the Frequent Communion Guild, as it has practically been in existence hitherto and as by the favor of the Holy Father we hope to see it approved, indulgenced and canonically erected, is, together with registration, a minimum of weekly Communion. This simple condition is intended to make the Guild accessible to all; but it in nowise expresses the perfection aimed at. Weekly Communion is only the first degree of membership, while a second and a third degree are to give opportunity for the zealous director gradually to lead the members, as far as possible, to the complete fulfillment of the desires of the Sacred Heart. The second degree, it is suggested, shall consist of those who communicate at least twice a week. The third degree, however, which is ever to be kept in view and which in many schools can easily become a very common practice, consists of daily Communion. This last is understood in the sense of at least five Communions a week, since this frequency will make possible the gaining of plenary indulgences without weekly, or even monthly confession. (Decree of Feb. 14, 1906.)

Until canonical establishment can be secured it may be well for those interested in the work to act upon the few general suggestions here given, obtaining whatever authorization may be needed. If deemed advisable they may confer special Eucharistic buttons or medals, or keep count of the number of Communions in various classes, etc. Constant activity is the condition for success.

Much, of course, remains to be said in regard to the solution of practical difficulties, some of which we may consider at another time. One thing, however, we would add: that, while carrying out the letter of the decree, we must not overlook its spirit. We must strive by every means in our power to draw all who come beneath our influence ever more closely to the Sacred Heart of the Master, beating with love for them in the Blessed Sacrament; to multiply their visits to the Tabernacle; to increase their attendance at the daily Sacrifice; to promote ever greater reverence for the august Presence in their midst; to spread among them and by their own apostolate the Eucharistic literature which now so fortunately abounds; in one word, to make of the Most Blessed Sacrament the centre of school and college life.

By uniting, therefore, our counsels and endeavors, all can profit by the experience of each, what is good shall be preserved, what is wanting shall not again be tried in vain. Organization, moreover, will give to the individual the conscious assurance of that strength which comes from union with a mighty body devoted to the same cause and fired with the same sublime ambition. Priest, teacher, student, each will profit in his own way



by the power, wisdom and experience drawn from organized effort, to spread more effectively or accept more loyally that great decree which is intended for the renewal of all things in Christ. This, therefore, is the more than epic, this is the divine enterprise set for us by our Holy Father, for which we desire to unite the noble and generous souls of the young into a mighty Guild of frequent and daily communicants, able to take Heaven itself by storm.

JOSEPH HUSSLEIN, S.J.

### Catholic Holland and the Holy See

The Italian semi-centenary and what it stands for, perforce call to mind the seemingly futile but brave and heroic stand in the late sixties of the Pope's little army against the overwhelming odds of invaders of the Papal States. A few historical data may be recalled. In 1848 Pope Pius IX quelled the revolution in Rome by granting a number of administrative concessions which, however, did not satisfy the revolutionists. As early as 1852 the archplotters, Cavour and Mazzini, were found working at a realization of their various schemes of political plunder. As a first result of their efforts, Naples and Sicily and the larger portion of the Papal States were annexed to the Piedmontese Kingdom by force of arms in 1860. Thereupon, in 1861, the Parliament at Turin proclaimed Rome the capital of United Italy. A further step was taken in 1864, when the capital was removed from Turin to Florence, hitherto the government seat of the Dukes of Tuscany. In spite of the royal disclaimer that Piedmont would not further interfere with the government of what was left of the Church's territory, the evacuation of the Papal States by the French troops in 1866 aroused Catholic sentiment all over Europe and carried it to fever heat.

France then declared the Italians should never be allowed to take Rome, and dispatched five thousand of her soldiers to protect the city. Nevertheless, in 1867, Garibaldi was permitted to start on his freebooting expedition in what remained of the Papal possessions, in which, however, he was effectively checked at several points, and completely defeated at the battle of Mentana, November 3, 1867. Finally, in 1870, when the opening of the Franco-Prussian war afforded Napoleon III a pretext for withdrawing the French garrison from Rome, a fresh attack was begun, this time by a Piedmontese army of over twenty thousand men which, under General Cadorna, entered the City of the Popes through the breach of the Porta Pia, on September 20 of the same year. In order to avoid the useless shedding of blood Pope Pius IX forbade all active resistance, and, ceding to superior force, he retired within the precincts of the Vatican.

When Garibaldi in 1867 was about to start on his filibustering invasion of Papal territory hundreds of Catholic young men from all parts of Europe began to wend

their way via Marseilles to Civita Vecchia and Rome for the purpose of enlisting in the Pope's army and to take up arms in defence of the Holy Father and the Church's territorial rights. This led to the formation of a foreign legion, known as the Papal Zouaves, commanded by the French general, Baron de Charette. This corps young Hollanders joined in large numbers; indeed, to little Holland, two-thirds of whose population is outside the true fold, belongs the enviable distinction of having furnished the greatest number of the men that made up this historic body of troops. During the years '67-'70 nearly four thousand of them joined the ranks.

They came mostly from the humbler walks in life, but proved they had in them those characteristics which, irrespective of geographical lines and national divisions, are among the noblest traits of our race. They were noted among their comrades for undaunted courage, and for such piety and singleness of purpose as to excite the admiration of their fellows. When in action their companies and battalions were ever well to the fore, as may be gathered from the lists of casualties in the various battles and skirmishes in which they took part, and which show in every instance, both among the killed and wounded, a preponderating percentage of Dutch patronymics. Castelfidardo, Bagnorea, Monte Rotondo, Monte Libretti and Mentana in turn witnessed their feats of valor.

The assault of Monte Libretti, October 13, 1867, has been for ever made memorable by the heroic death of a young Hollander, Peter de Jong, a man of gigantic stature and herculean strength. The town had been occupied by twelve hundred of the enemy, who were safely intrenched behind its walls. A detachment of eighty-four Zouaves was sent up against them, and in the fierce fight that followed de Jong became separated from his comrades. He found himself surrounded by a swarm of the enemy; his ammunition had given out, and, using the butt of his rifle as a club he handled it with such telling effect that fourteen of his assailants were laid low before he finally fell, mortally wounded. When his old mother in Holland was told of the noble death of this, her only son, the sole regret she uttered was that she had not a dozen other sons to take his place in the ranks.

At the battle of Mentana the Pontifical army fought in front of the French troops, and the Zouaves covered themselves with glory in the crushing defeat suffered by the enemy. A French general, who was present, gives this as his impression of Dutch bravery and fighting qualities: "Under fire the Hollanders are genuine lions. Their cold natures do not flash out suddenly, but once started nothing equals their irresistible courage and their tireless persistency. I know no better soldiers."

Not only on the field of battle, but likewise in tending the sick did the Holland Zouaves make a record that for Christian heroism challenges both past and present.

The cholera, in addition to the horrors of war, was raging at the time in the country districts around Rome. At Albano especially the scourge carried off its victims in appalling numbers. A detachment of Zouaves was called upon to nurse the stricken and to bury the dead. Among those who volunteered three young Hollanders succumbed to their devotion to duty and Christian charity. Their names have been engraven on tablets of marble: they are undoubtedly also engraven *are perennius* in the Book of Life.

That the spirit of the Papal Zouaves, now that some forty years have gone by, is still alive in Holland today, may be seen from the the annual September reunion of the veterans of the regiment, who, ever since 1871, have banded themselves together in a society. They and their children seem to be as willing and ready as of old, if needs be, to take up arms and die in defence of the Holy See. Their sentiments, in fact, remain such as to render the motto on their official insignia, received from Pio Nono, no idle boast, but a true reflection of their faith and courage: "*Fidei et Virtuti*."

An imposing monument to the memory of the Holland Zouaves fallen in battle during 1867-'70 is to be unveiled with appropriate exercises this coming September in S. Hertogen Bosch, the provincial capital of North Brabant.

V. S.

[The example of Holland in this direction should not be lost on the present admirers of the comrades in the ranks of the Papal Zouaves who went to Rome from Ireland and from Canada, and whose bravery also contributed to the glory that "guards with solemn round the bivouac of the dead" of de Charette's Foreign Legion. ED. AMERICA.]

### The Way to Do It

A letter from an indignant reader, printed in AMERICA (July 8), called attention to an advertisement that has been displayed for some time on the billboards of the stations of the elevated railroads of this city, and which is an outrageous public insult to Catholic ideals and feelings. Notwithstanding the fact that this offensive placard is viewed daily by thousands of Catholics, nothing seems to have been done to banish it. Another reader of AMERICA, a zealous Passionist priest, the Rev. Wilfrid Avery, of Louisville, Kentucky, jealous of the dignity and fair fame of his calling, saw the same advertisement printed in the leading daily paper of Louisville, the *Courier-Journal*, and he at once took the practical step to have it removed. He wrote to the business manager of the paper, calling attention to this insult to its Catholic patrons and received the following reply:

"DEAR SIR:

"Your very kind and friendly letter of the 12th is received. We certainly appreciate your interest in us and the suggestions made that would be of benefit to us.

We feel, as you state, that it is not our desire or wish to offend in any way, or to publish either news or advertisement that is in the least offensive.

"We would have answered your letter sooner, but as we are under contract with the Coates Co. to publish their advertisement, it was necessary for us first to communicate with them before we could agree positively to do anything. We have now heard from these people, and they say that if the advertisement or cut is at all objectionable, to discontinue the same. That cut will not appear again.

"We hope that you will always feel at liberty to criticize, or to offer any suggestions as far as our business is concerned, as we wish to please the greatest number of our readers.

"Very truly,  
"Louisville Courier-Journal Co."

Now, the advertising privileges of the New York elevated railroad stations are controlled by the well-known firm of Ward & Gow, No. 1 Union Square, and they can be reached easily. The Catholic Club has an imposing "Committee on Catholic Interests"; the Federated Catholic Societies has the incentive of its recent victory in the somewhat similar case of *Watson's Magazine* as a guide; the Knights of Columbus, in both district organization and individual councils, are potent and resourceful—there is no lack of effective machinery, if once set in practical motion, to have this vile caricature of the religious orders removed from the highways, where it has too long been an offence to the public eye.

Individual effort counts also, as can be seen from Father Avery's success, and as indications point is resulting in the direction of the "Encyclopædia Britannica." A well-known lawyer of Fernie, British Columbia, recently sent the following communication to the publishers of that enterprise:

"Cambridge University Press,

"10-12 E. King St., Toronto. .

"DEAR SIR:

"I have received your circular of notification *re* despatch to me of Volumes I to XXVIII, inclusive, of the 'Encyclopædia Britannica.'

"I regret to notice by an article in AMERICA that the publishers evidently have been most careless in the handling of facts when they came to deal with subjects pertaining to the Church of which I am a member. Had I understood that this was a feature of the Encyclopædia, I assure you that I never would have thought of purchasing the work. As it is, I feel quite certain that persons of the faith I profess, will, many of them, hesitate to place in their libraries a work which is not authentic, although the want of authenticity may be confined to one subject and its ramifications.

"Yours faithfully,

"\_\_\_\_\_"

Another letter from a Sister in a Chicago convent reads:

"TO THE EDITOR OF AMERICA:

"Allow me to express my grateful appreciation of your article on the 'Encyclopædia Britannica' in



AMERICA of the 8th inst. Such warnings cannot be given too frequently, nor too early, as past experience teaches. The simple and unwary are often entrapped before they are aware of the situation. In this case, fortunately, we have not yielded to the repeated invitations and importunities of 'Britannica's' publishers, and we are thankful, indeed.

" — — — — — "

"Chicago, July 18.

This, as we have it continually dinned into our ears, is the age of "interests," and the "interests," big and little, have their eyes on the main chance. Insults to Catholics from seekers for public patronage can be made very unprofitable. No "interest" willingly endangers its profits.

## CORRESPONDENCE

### Holy-days of Obligation

ROME, July 16, 1911.

The Holy Father has issued under date of July 2d, a *Motu Proprio*, concerning the holy-days of obligation. In view of the difficulty coming to the faithful from the interruption of their daily work by frequent holy-days and holidays, at a time when the high cost of living, the necessities of rapid transit and the demands for time in which to handle the business of rapidly increasing commerce make too frequent obligatory abstention from labor or business a hardship, the Holy Father has reduced the general holy-days of obligation to eight, namely, the feast days of Christmas, the Circumcision, the Epiphany, the Ascension of Our Lord, the Immaculate Conception, the Assumption of the Blessed Mother of God, Sts. Peter and Paul, and All Saints. He has also removed these days from the law of fast and abstinence, in case by coincidence in the "Ordo," they should fall under the same. This does not add two days for the United States, as the ordination provides that where any of the above days have already been legitimately suppressed as days of precept they are to remain so. For Rome, however, and the greater part of the world it removes the obligation from the feasts of the Annunciation, Corpus Christi, St. John the Baptist and the respective patrons of different countries, dioceses and parishes, where such patronal feasts have been holy-days of obligation. The celebration of the feast of St. Joseph is set for the Sunday after the 19th of March, that of St. John the Baptist for the Sunday before the feast of Sts. Peter and Paul, and Corpus Christi for the Sunday after Trinity Sunday, the feast of the Sacred Heart, however, remaining in the same place, to-wit, on the Friday within the octave of Corpus Christi.

Monsignore Cottafavi and Count Zileri Del Verme, commissioners appointed by the Holy Father to superintend the expenditure of the money contributed from and through the Holy See for the sufferers from the earthquake in Sicily and Calabria, have just rendered their final report. More than a year ago a report was published of the first expenditures to meet the immediate needs of the sick, starving, orphaned and homeless, which amounted to about 4,000,000 lire. The present accounting adds to the amount nearly another 4,000,000; to be exact, 3,796,651 lire and 62 centesimi. With the latter amount were put up new buildings for

218 churches, 156 dwelling houses, 26 schools, 21 orphan asylums and colleges; while there were rebuilt or repaired 187 churches, 19 schools and 6 convents.

The salaries and expenses of the thirty-eight persons employed in the administration of the funds during eighteen months over the wide area of the ruin totaled 84,666 lire and 8 centesimi, about two and a quarter per cent. of the amount expended. Moreover, a part of the funds was given to many schools, asylums, convents, local charitable institutions, workmen's and students' cooperative associations for initial maintenance. The vast amount of ground covered and the immense good accomplished is almost inconceivably out of proportion to the sum expended. It is pleasant to be able to add that the report notes with acknowledgment the cooperation of the general government and the local civil authorities in facilitating the work done by the administrators. Throughout Calabria and eastern Sicily the name of the Holy Father is held in benediction as the source of their rising anew from the ruins of the memorable disaster.

Invitations have been issued for the anniversary memorial service for Leo XIII, in the Sistine Chapel, on Thursday, July 20th, in the presence of the entire Papal Court. Cardinal Vincenzo Vanutelli will sing the Mass, and the Holy Father himself will read the absolution.

Canon Augusto Taggiasco, parish priest of Santa Maria in Trastevere, the titular church of Cardinal Gibbons, has resigned and Canon Enrico Pucci has been appointed in his stead.

On the eve of the departure of Colonel Hamilton Lewis' party from Naples to come to Rome, Mrs. Rose Douglas, of Atlanta, Ga., the mother of Mrs. Lewis, was received into the Catholic Church by Father Talbot McEwan, chaplain of the English-speaking residents at Naples.

The fine old Cathedral of Conversano in Apulia, on the shore of the Adriatic, was completely destroyed by fire during the week. The venerable and artistic structure, much admired by visitors of taste, dated from the thirteenth century and adjoined the ancient monastery founded in the eleventh century by the Norman count, Godfrey of Hauteville.

On Monday Parliament adjourned till November, after giving the Ministry a vote of confidence by passing through its first stage the bill for a monopoly of life insurance by a majority of 171, the vote standing 289 yeas, 118 nays, not voting 19. This does not argue the complete security of the bill or of the Ministry. The end of the session was riotously stormy; party lines were broken here and there, and many of those who voted in the affirmative explained in the Chamber that their vote meant merely confidence in the Ministry (Giolitti having expressly made the vote a question of confidence), and that they condemned and would work against the bill. The Socialists on the one hand fear that Giolitti may drop the question of universal suffrage, and they proclaim that the *panem et Circenses* of the workingman's pension connected with the bill is not sufficient bait to draw them away from the vital question of suffrage. A group of insurgent liberals, familiarly dubbed "Young Turks," anticipating a Socialist victory at the next elections and unwilling to put the power of the Monopoly Bill in their hands, are planning a vigorous campaign in opposition to the bill. Meanwhile, to conciliate the clerical element, Giolitti speaks no more of the divorce measure which he had originally included in his program, and in fact it is said that the old fox of an

opportunist will at the last moment drop the Monopoly Bill if he comes to fear the disintegration of his following and his consequent loss of power. Meantime, we have a four months' rest from debate and can forget all about the matter.

Some \$35,000 worth of bogus shares in the De Ferrari-Galleria Aqueduct, were, the other day, successfully negotiated on the Roman Bourse, but fortunately were detected before their price reached the creators. The middleman is under arrest. The entire staff of the registry division of the Post Office was searched one day this week for a registered letter containing three hundred lire, abstracted in transit through the office. "Ast frustra!"—which is Persian Latin for "Nothing doing." Down at Itri, a village not far south of Rome, the Sardinian laborers on the direct railroad line between Rome and Naples have had a bloody battle of knives and revolvers with the natives. The returns after the carabinieri had put the combatants to flight report numerous fatalities on both sides, with an odd one or two for the carabinieri. This might, perhaps, happen anywhere, but does not indicate the adaptability of the natives of different parts of the country for amalgamation into one citizenship of United Italy.

C. M.

#### Protestant Notice of Catholicity

STOCKHOLM, June 20, 1911.

To hear, in Sweden, any approbation by Protestants of the activity of the Catholic Church, is very rare, and more so when there is question of the religious Orders; but to speak favorably of the Jesuits is altogether astounding in the country of Gustavus Adolphus, where so little is known about the Church. A recent instance of it, however, occurred in a very interesting article written for the *Protestant Review*, "Christianity and Our Own Times"; in which the Protestant pastor, Harald Falk, who is a Licentiate in Theology, launched forth in a eulogy of the Church for its activity in social matters. The attitude of Leo XIII, and the principles set forth in his famous encyclical, "Rerum Novarum," made a deep impression on the pastor, and especially when he saw those principles put into practice. "Most of us who are far removed from the activity of the Catholic Church are quite unaware of the manner in which she addresses herself to her task, in the modern industrial world", he said. In order to give his compatriots an idea of this social activity he chose the principal industrial center of Europe, Belgium, and set about describing the Retreats for workingmen which are organized there, which, though very modest in the beginning have now taken on a most remarkable development.

In 1890, forty-two workingmen were invited to pass some hours a day in the seminary of Charleroi, in order to make the spiritual exercises. In 1891 they had, at Tayt Les Ménages, a building devoted exclusively to the work. By 1908, five more establishments were inaugurated. Up to the present time, 22,000 men have been received in these establishments, spending some days in spiritual exercises, which, as everyone knows, had their origin in the celebrated Manresa of Saint Ignatius. These exercises the Jesuit Fathers have been developing and adapting to the needs of laymen. For this retreat of three days the time is arranged as follows: They rise at six in the morning, then after prayer made in common, the retreatants hear Mass in the Chapel, and after breakfast read a pious book for a short time,

and then take recreation, during which they walk in the garden, play billiards, or bowl. At a quarter after eight they go back to the Chapel and for half an hour listen to an explanation of some elementary points of the Faith, afterwards returning to their rooms to meditate on what they have heard, and to read a pious book, the "Imitation of Christ," or the life of some saint. At half past ten there is another instruction, following upon which they are free to pass the time as they wish. In the afternoon a similar order of exercises is followed, and at half past nine, the bell rings for bed. They pass three days in exercises of this kind.

As the Minister remarked, the results are quite remarkable. When the men return to their ordinary occupations, they address themselves to their task in quite another spirit and exercise a most salutary influence upon their comrades. The formation of an organization by the men who have made these Retreats is one of the most important results that follow. The members set aside one day of recollection every month, when they renew the good resolutions of the Retreat. "From a religious point of view," writes the Protestant author, "the results are most striking. Some churches which, a short time before, were almost abandoned, are now crowded, and religion has become the mainspring of the workingmen's lives. Going to Mass and Communion, organizing processions which number hundreds of participants, with banners and music, in localities in which, a short time before, Materialism was making great headway, are very common occurrences."

But it is not only the masculine part of the working population which is the object of the maternal solicitude of the Church. Similar Retreats are organized for the women. The article of the Protestant pastor describes a Retreat organized in Liège for working girls. They arrived in divisions, each one under the direction of a lady, who was appointed for that purpose. In fact, in each parish, one or two ladies take upon themselves the duty of getting into relations with the priests and employers in order to induce the young girls to make these Retreats, and to accompany them to the place designated for that purpose. Of course only young girls of irreproachable character are invited. At this particular Retreat in Liège two Protestant ladies of Stockholm were permitted to assist. Describing the gathering they said: "One of the principal causes of the satisfactory results obtained by this Retreat was the remarkable ability of the Jesuit Father Wierdt who directed it. He was just the man for the occasion. Although he gave four instructions a day, the interest in his discourses was so great that everyone was eager to hear him, because his practical counsels for the formation of character were given in such a manner that every one immediately set about following his advice. What he attempted chiefly was to make religion the motive force in their everyday life. It was impossible not to see the beneficent influence which these few days, taken out of the habitual surroundings of the retreatants, exercised on these young working girls. When we hear with what conscientiousness and courage they overcame the difficulties which met them in their factories and elsewhere, we were convinced more than ever of the immense utility of works of this kind."

BARON G. ARMFELT.

#### Socialism in Holland

MARIENDAAL, July 15, 1911.

As in many other countries, our Socialists held their annual congress this year. The speeches made were of



no consequence, but some declarations made by the orators on that occasion afford an opportunity to give some information about the condition of socialism in this country. At the first congress in 1896 the Socialists numbered about 1,000 members, and were classified in 30 divisions. Now they have 230 divisions and over 10,000 members. Thus in fifteen years they have had an average annual increase of 600. The principal growth, however, of the party occurred in the first years of the organization. Latterly the accessions have not been considerable. They publish a daily and a weekly, and in certain industrial centres they have other publications which, however, are somewhat local in their character.

The president of the congress said that he was not satisfied with the progress the party was making, when he compared it with what was going on in other countries, as for example in Belgium, which is but a small country like our own, but in which, nevertheless, socialism is advancing rapidly. There are 11,000 divisions and some 200,000 members there. They publish eight papers, and have about sixty weekly, monthly and bi-monthly publications.

The reasons why socialism does not prosper to the same extent in Holland are various. The fundamental cause is doubtless the calm and moderate character of the Dutch. Foreigners, especially those of the south, misunderstand them. They are regarded as indifferent, inert and apathetic. But such a view is absolutely false. We interest ourselves in everything that is correct and good, but before acting we reflect seriously, and if the proposal is impracticable or doubtful we do not consider it, or put it off for future consideration. If, on the contrary, it appeals to us, we act with energy and tenacity, but always calmly. We are not subject to sudden explosions, and are not prone to embrace chimerical enterprises. Consequently, we are not enthusiasts or idealists, or revolutionists, and that is the class of men needed for the rapid success of socialism. Before taking his stand under the red flag the Dutch workman considers attentively the pro and con of the means at hand and the success that is to be expected, and he is not easily led away by the appeals of socialist oratory, understanding perfectly well as he does that a single bird in the hand is worth many more in the bush.

Of course, this way of looking at things may have its disadvantages, and I have no intention of troubling you with a dissertation on that subject. My purpose is only to broach the question in order to explain why socialism is not as progressive in Holland as elsewhere. There are, however, other reasons more efficacious than those I have stated, and the first is the fight against socialism which is made by Catholics in certain parts of the country. To understand this we must grasp the fact that the growth of socialism is not the same in all the provinces. In those that are Protestant it makes progress, especially in north Holland and Friesland, and in some cities, notably in Amsterdam, Rotterdam and Gravenhage, as well as in Zaandam. In the south it meets with slight opposition. In the two Catholic provinces, namely, North Brabant and Limburg, the Socialists are chiefly to be found among the non-Catholics, who come from outside provinces to get work in these great industrial centres. They, of course, are a great danger for lukewarm Catholics, some of whom are already to be found under the red flag.

This danger is especially great in the southern part of Limburg, where the City of Maestricht has its great glass and pottery industry, which gives work to

thousands of men. There also is the village of Heerlen, where the coal mines are every day growing in importance. In that part of Limburg there are many non-Catholic Socialists, and the danger of infection is greater there than elsewhere, because the character of the Limburgers is quite different from those of the other Netherlands, resembling somewhat the passionate and restless temper of the Belgians. But happily the Socialist propaganda is energetically combated in both these Catholic provinces by the clergy and the workmen's associations which they have founded. Without this bulwark of defence many a Catholic would have fallen victim to the seductions of the movement.

At Maestricht and Heerlen the struggle is often very fierce. In the first named city a short time ago an unfortunate priest, who had apostasized, became the apostle of socialism, but he met with such energetic opposition on the part of the Catholic workmen that he had to decamp, and after his departure the Socialist propaganda lost its most important factor of strength. At Heerlen, Doctor Poels, the former Professor of Exegesis at the Catholic University of Washington, threw himself into the fray. He was made ecclesiastical advisor to the miners of that district, and by his personal influence and oratorical powers achieved splendid results. A few weeks ago he held a public controversy with a Socialist lawyer of Maestricht, and was wildly applauded by hundreds of workmen.

A third reason for the small success of socialism in Holland is to be found in the constitution of the Socialist party itself. In every association where the devil presides there is sure to be trouble. Our Socialist party in Holland is no exception to the rule. Indeed, disagreement seems to be greater there than elsewhere. The party is broken up into several factions, and last year the fight between the Marxists and the Revisionists was so bitter that the party was threatened with disintegration. At present these party troubles seem to have abated to some extent. But, nevertheless, there is still a goodly amount of strife between them. Its leaders are not men of great authority or talent, and exercise no influence in the cause of peace. The best known among them are the seven members of the Socialist factions, who are in the Dutch Parliament. Of these men the leader is Mr. Joelstra, who enjoys some distinction, having made regular university studies and being the possessor of a certain vigorous eloquence. But the others are of no account. In the House of Deputies they are guilty of all sorts of absurd utterances and stupid acts, and keep up a most extravagant opposition against the other side. Such is my resumé of socialism in Holland.

What they are aiming at chiefly is universal suffrage, and they are endeavoring to start a regular movement for a general petition from the people to effect that change in our electoral system. At the recent congress they maintained that they were satisfied with the results already achieved, although it is commonly stated that a good many people were forced to put their signatures to the petition. This petition will be presented to the Government with all sorts of demonstrations in the month of September, when her Majesty the Queen solemnly opens the session of Parliament. But it does not seem probable that the Government will grant permission on that occasion to organize the great procession which they are talking of as being one of the factors of the demonstration, in order to impress the people with the importance of socialism.

BATAVUS.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 5, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.  
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;  
Treasurer, MICHAEL J. O'CONNOR.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (10s.)

### Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW.

### The Nation's Shame

With considerable reluctance, on account of the delicate character of the subject, we call attention to the official Reports just issued by the Surgeons-General of the United States Army and Navy. They reveal a condition of things which is not only a national shame but a national infamy. The number of men in the service suffering from the consequences of vicious lives surpasses that of any of the armies and navies of the civilized world. The peril, says the Surgeon-General of the Army, "has come to outweigh in importance any other sanitary question which now confronts the army, and neither our national optimism nor the Anglo-Saxon disposition to ignore a subject which is offensive to public prudery can longer excuse a frank and honest confrontation of the problem."

We may well hang our heads when we glance at the charts accompanying the statement, for whereas there are almost 200 such cases for every 1,000 men in our army, there are only 75 in the British—though that is reproach enough; 37 in the Japanese; 18 in the Prussian, and 15 in the Bavarian army. Americans are thus confronted with the fact that the Government is obliged to devote a large part of the army and navy budget to support and care for men who disgrace the uniform, who would be worse than useless in war, and who in time of peace encumber the hospitals in numbers that almost suggest a disastrous battle. The blacks, we are told, are one-third worse than the whites, while the brown men in the Philippines are more than four times superior to their white conquerors.

"It is now believed by most sociologists and sanitarians," continues the Report, "that the evil, being primarily a social one, can only be reached by a propaganda of public discussion and education."

No! not public discussion! at least not so public as to

be indiscriminate, which would rather attract the prurient and evil-minded than save the innocent and pure. Education! yes, but not an education that reveals to mere children the mysteries of life by school manuals of physiology, which perhaps have had their share in this national disaster. There should be instruction of course, but instruction by prudent, pure-minded and competent men and women, the parents and teachers who are responsible to God for the care of youth; devoted guardians who will be ever watchful over their charges, who will wisely chose their time and shape their language so that in the effort to preserve they may not poison.

For Catholics, there must be added the sanction and the sacraments of their religion to sustain the instruction; and they must be impressed profoundly with the obligation of heeding God's mandate to be pure both in body and soul. For them fear of God and the use of the sacraments are the only prophylactics.

The dreadful condition of things which is thus officially declared is not, as the Report says, "primarily social." That is avoiding the issue. Its source is the absence of religion in the education of the rising generation. We are bringing up a race worse than pagans. For let it be noted that the Japanese are higher in the scale than American youth. A pagan has some natural restraint left; but those who have thrown aside supernatural helps throw aside also all natural decency, and the ravages are greater than in those who knew no better. How long are we going to wait before we open our eyes to the necessity of religious education in schools? Only that can check this dreadful torrent of youthful depravity.

### Peace Among Nations

AMERICA has been criticized by some too impulsive spirits for the stand it takes in reference to the universal peace movement among the nations. These claim that "our half-hearted words of appreciation of the zeal of Mr. Carnegie and others for peace argue an inimical disposition towards a movement which should enlist the hearty cooperation of every Christian." The impulse ruling our critics, we answer, may have blinded them. No one to-day is so rash as to accept a brief for the waging of war. Yet, while we admire the zeal of those behind the world's peace movement, we must recognize that universal peace is not among the feasible things the world's condition to-day allows us to hope for. We have not reached that stage of national development where, much as the thought may appeal to one, war is impossible or out of the question. Perhaps men may come so to love justice that the dream of a permanent court for the settlement of international disputes will be effectively realized—but it requires no deep study of the selfishness of nations to satisfy one's self that the happy day has not yet dawned. But a few days ago an illuminating evidence in point has been vouchsafed us.



England just now is eagerly intent upon an arbitration treaty with the United States, and those engaged in formulating its provisions assure us that its enactment will at once and forever eliminate the danger of an appeal to arms between these two peoples. England just now, too, is passing through a period of worryment because of her fears that Germany's move in Morocco means serious invasion of Britain's influence in the far East. The apprehension aroused by the German occupation of Agadir occasioned some plain speaking on the part of Lloyd George in a recent address delivered at the Mansion House in London. And we would recommend his utterances on that occasion to the attention of the enthusiasts who profess to see in the proposed arbitration treaty-making the end of war's barbarism and savagery. The Chancellor of the Exchequer said:

"I believe it essential in the highest interests, not merely of this country, but of the world, that Great Britain should at all hazards maintain her place and prestige among the great Powers. Her potent influence has been many times in the past, and may yet be in the future, invaluable for the cause of human liberty. It has more than once in the past redeemed Continental nations, who are sometimes too apt to forget that service, from overwhelming disaster and even from national extinction.

"I would make great sacrifices to preserve peace. I conceive nothing that would justify the disturbance of international good-will except questions of the gravest national moment; but if a situation were to be enforced upon us, in which peace could only be preserved by the surrender of the great and beneficent position that Great Britain has won by centuries of heroism and achievement—by allowing Great Britain to be treated, where her interests were vitally affected, as if she were of no account in the cabinet of nations—then I say, emphatically, that peace at that price would be a humiliation intolerable for a great country like ours to endure."

It was a brave message sent out to his countryman by the man who is commonly reputed to be the real leader of the English Liberals to-day, but it is not a message that will give much cheer to the enthusiast who looks for the speedy realization of universal peace in the world.

### Federation's Opportunity

A stirring appeal to the nations of the world is made by the *New York American*, not only begging, but insisting on the Great Powers putting an immediate end to the atrocities that are being committed by the Turks against their Albanian subjects. An editorial in our last issue, under the heading "Assassination of a Nation", had already called the attention of our readers to the conditions that prevail in that unhappy country, and as far back as April of this year our correspondent in Turkey had given a graphic description of those frightful barbarities whose purpose is apparently to exterminate from the face of the earth the last remnants of those faithful

and heroic Christian tribes. Shall we hear from the American Federation of Catholic Societies, which meets in Columbus this month?

### The Pope and the Aviators

A few weeks ago the papers were weeping with delight over the romantic scene of the sad Pope in the gardens of the Vatican gazing in rapt attention at the bird-men flying in the far away ethereal blue above him. Beaumont was the first to appear, and the hand of the Pontiff was raised to bless the daring conqueror of the clouds as he winged his way to the Eternal City.

It is all very lovely, but the *Paris Temps* says it is all "a fake", a genuine simon-pure make-up by the press. The Pope didn't bless Beaumont, the excited Cardinals weren't pointing field glasses towards the chug-chug of the motor, and the only flurry in the *entourage* of the Vatican occurred next day, when the papers in double headers recorded the fact which never occurred.

Why, then, was it not denied? The Pope and the Cardinals are too busy at other things, and fabrications of a worse kind have to be let go unchallenged. Besides, if the story had been denied, if the Pope had not blessed Beaumont, perhaps he would have been held up as condemning aviation, or opposing material progress, or perhaps even refusing to bless rebellious France, which Beaumont represented. Some kind of a cock-and-bull story would have been invented.

It only goes to show how "the boys" on the press can pass in a good story, which has not the slightest foundation except in their own fertile imaginations. If it is catchy, it will attract notice, make the paper sell, and help their importance on the staff. In this case the yarn was innocent; it pleased everybody, and set a good many pious people into raptures. On other occasions, however, very serious lies may be sent soaring aloft, to go unlicensed and unchecked around the world, appearing in a dozen shapes, gaining strength as they speed along, filling men's minds with wrong impressions, or false views, and often inspiring feelings of hatred and distrust that may remain for years or perhaps never be removed. The famous scene of the Pope blessing the aviators turns out to be fiction, and the same is true of many another story which the press has made the world believe. It is a part of wisdom not to conclude immediately that a thing is true because you see it in print. Skepticism is often a virtue. Perhaps even the *Temps* is getting up another sensation, and the Pope may have, after all, blessed the aviator.

### Training the Harvesters

"At no time in the history of the American railroad has foreign labor entered as largely into nearly every branch of construction and maintenance as at the present time." This statement, opening a thoughtful article on "Our Foreign Laborers," by A. M. Clough, in the *July Railroad*

*Men*, might be extended to mining and many other branches of unskilled labor. Seventy per cent. of these laborers, we are told, speak no English, and for that reason they are often misunderstood and ill-treated, but "they are very susceptible to good treatment if we could only take the time and trouble not only to instruct them at work, but give them some attention in their camps, boarding houses and homes."

This treatment they do not get, if Mr. Clough's experience is typical, not only from their overseers, but from those who should be specially concerned in their spiritual interests. "It is a fact, though almost incredible in this day and age, when the Church and its societies are sending missionaries to all parts of the world, that I have had many times a camp of from 50 to 150 men in one place for over a year, and not one single priest, padre or layman, ever went near them to inquire of their civil and religious welfare. The wonder is that they are as good as they are."

As no mention is made of place, time or circumstance, we have no means of verifying the statement, but undoubtedly there are too many instances in which men of this class, many of them Catholics, are neglected, with the result that they or their children are lost to the Church. This neglect is often unavoidable, especially in the case of movable camps. Half a dozen languages and as many patois are often spoken in one mine or camp; the priest in such districts is usually hard pressed to attend to his permanent parishioners, and even if he has some leisure, not every priest is a Mezzofanti. There is scarcely a diocese where priests have not been secured to meet the linguistic needs of the foreign population, and where this has been found impossible we have known the local clergy to equip themselves for the task. We could mention many hard-working priests in Texas, Arkansas, South Carolina and elsewhere, who, after their ordination, acquired several languages in order to be able to address their polyglot congregations in German, Bohemian, Polish, Lithuanian, Hungarian, etc.

These conditions, which have long prevailed in the North, where foreign immigrants chiefly settled, have of late been extending Southward. There are numerous colonies of Germans, Poles, Bohemians and Italians in Texas, and nearly every country in Europe is represented in the mining districts of Alabama. Catholic colonists are in great demand with the land companies, who, with the aid of the American Catholic Colonization Society, are establishing agricultural colonies of Catholics in many parts of the South. To meet the needs of the new immigrants, the Benedictine Fathers, who have charge of St. Joseph's Seminary, La., are making special preparations. In cooperation with Archbishop Blenk and other Southern bishops, they have arranged to secure and train students with a view to the growing demands of immigration. They have among them or have secured English speaking professors who teach Polish and the other Slavic languages, German, French, Spanish, Italian, etc., accord-

ing as capacity and utility suggest. Vocations among the immigrants are encouraged and fostered, so that in a brief period, it is hoped, these people will have their own children to provide for their spiritual needs.

Similar plans have been put into execution elsewhere. Their extension and development will help to solve the difficult problems which the inpouring of immigrants of many tongues and races has presented to the American Church. There will be priests sufficient in number to seek out and care for such foreign laborers as Mr. Clough describes, and sufficiently equipped for so arduous an apostolate. Meanwhile there is much that priest and layman and Catholic societies of men and women can do for the instruction, and the religious and civil welfare of our immigrants. Charity, inspired by faith and impelled by zeal, will always find a way of making itself intelligible.

### Railroad Massacres

In the accident bulletin just issued by the Interstate Commerce Commission it is shown that on interstate railways, during the quarter ended March 31 last, there were 2,124 persons killed and 16,430 injured, including 706 employees killed and 10,974 injured. Comparing these figures with those of the Federal loss at the battle of Antietam, it will be seen that the record for the three months is more appalling than that for one of the bloodiest battles of the Civil War, more men being killed on September 17, at Antietam, than on any other day between 1861 and 1865. General McClellan's loss on that day was 2,010 killed, 9,416 wounded and 1,043 missing. Yet a certain sort of satisfaction is expressed because the total number of casualties for the quarter ended March 31 shows a decrease of 229 in the number killed and of 2,908 in the injured as compared with the corresponding quarter last year. The death of a solitary aviator sends a thrill of horror through the civilized world, while the death and maiming of thousands is accepted stoically as a necessary tribute to the juggernaut of modern progress.

### A Marriage Lottery

Some months ago we called attention to the shocking exhibition of levity by a number of Presbyterians who auctioned off to the highest bidder a free marriage license from the civil authorities, a free marriage by the minister, and a promise of a free divorce by a condescending lawyer. It was scandalous, but after all somewhat comprehensible for those people who regard marriage merely as a civil contract.

We thought that Catholics could never descend to performances like that. But the daily papers inform us that something of the kind, with the exception of a free divorce, recently occurred at a Catholic church fair. If it be true, and we hope it is not, it cannot be too emphatically denounced by all right-minded men. For Catholics,



marriage is a sacrament, a channel of sanctifying grace, the most solemn engagement in life, to be entered into only after the most serious reflection and prayer. To make it a matter of a lottery for the sake of increasing the exchequer of the church is a scandal. It is idle to say that it was only a joke. There are certain things that cannot be treated even with familiarity, much less be used as material for a joke. Just now with a great many people marriage is regarded as little else than a joke. It is dissolved for the most ridiculous reasons, or for no reason at all, and our ever multiplying divorces make us the reproach of the civilized world. Catholics are supposed to be the only safeguard of the nation in that respect, but if such performances are permitted at church fairs or elsewhere, we shall very soon lose the regard in which we are held, and perhaps we too will be invading the divorce courts.

### LITERATURE

#### FOGAZZARO AND HIS NOVELS

The perturbed spirit of Fogazzaro still walks the earth. More holy water should have been sprinkled on his grave. In the beginning of the year the *Civiltà Cattolica* had an article chiefly on the religious intent of "Leila"; in July the *Catholic World* gave a rapid review of all his works, and the *Etudes* of the same month discussed both his literary and religious divagations and achievements.

The *Civiltà's* contribution is already too old to listen to now in these rapid times. We get nearer to the actual by putting together the two latter discussions, even if some cacophony ensues.

The writer in the *Catholic World* is a lady, and informs us that "Antonio Fogazzaro—let us at once clearly state—died as he had lived, an ardent Catholic, devout in the ordinary sense of devotion, regular in the practice and profession of his religion. . . . All Catholics are familiar with the history of his novel 'The Saint,' and are aware that, though no one at the Vatican ever doubted the excellency of the author's intentions, this work was finally placed on the *Index Expurgatorius*, owing to the Modernist trend of some of Benedetto's opinions. He accepted the decision of the Church with the simplicity, courage, and dignity that all who knew him expected. He promulgated erroneous doctrines, but he never wavered in his belief that 'the Church is the inexhaustible treasure-house of Divine Truth.'"

After this preamble there follows a review of Fogazzaro's contributions to literature, beginning with the last, the much-talked-of "Leila," which is merely an epilogue to "The Saint." It also was condemned. Had Fogazzaro lived, the writer assures us, he would again have bowed to the decision of the Church.

As a student in Turin he had studied Darwinism and evolution, and all his life he continued to occupy himself with the problems presented by the apparent conflict between reason and faith. In "Malombra," as in all his subsequent works, he depicted the conflict between carnal and ideal love. Another work, "Daniele Cortis," at once secured him European fame. It represents the hero in love with his cousin, Helena di Santa Giulia, the childless wife of a profligate, and though Helena, we are told, might have sought consolation for her wretched life outside the marriage bond, yet in spite of the fact that she and Cortis were thrown continually together and

subject to much temptation, they resist, believing that, by keeping their love unsullied here below, they will earn the right to enjoy it in eternity.

"The Patriot," or "Piccolo Mondo Antico," is his most artistic work. In it a difference of religion exists between Franco Maironi and his wife Luisa, who, after the death of their child, indulges in table rapping and other such practices, whereas The Patriot, who has been a poor Catholic up to that, accepts the trial with proper resignation, and after years of separation is united to his wife, whom he converts to the Faith. The son of this couple is the hero of Fogazzaro's subsequent novel, "The Saint," and he is evolved from the worldly man and the libertine into the Saint who instructs the Pope about reforming the Church.

The article in the *Etudes* is more searching. The writer calls Fogazzaro "a curious mixture of the most contradictory elements; an irritating and disconcerting enigma." In the same sense the *Civiltà* had said: "he was like a fair lady, one of whose eyes was more beautiful than the other." If he attracts so much attention at the present time, it is not on account of his literary ability, but to solve the question of his orthodoxy.

His last book, "Leila," shows his Catholicity in a bad light. The clericals are held up to ridicule, while the antis are saints and heroes. Fogazzaro's excuse is that he thinks it helpful to religious sentiment to show in their nudity the decadence and ignorance of the country clergy; the "country clergy" in question being no other than the priests of Vicenza, in whose houses Fogazzaro was received as a guest.

The heroine Leila lost her faith because of the way she was brought up in a convent of the Sacred Heart. The hero Massimo lost his faith for reasons that are made clear in the book, but he retained all the essential qualities that believing and practical Catholics lack. Both of the lovers recover their faith when they find they are able to marry. "Darling," cries Massimo, "we shall seek a Faith together," while the lady "demands a God whom she can adore in the forests, in the ravine, in the cascade, in the waters of the lake, which do not impose official mediators on me."

"This large place given to sentiment in the solution of grave religious problems," says the critic, "explains how, as far back as 1893, Fogazzaro could write: 'A clear voice in my soul tells me that the question of the origin of man is largely a matter of sentiment and taste.'" "Leila," though not liked by some of the Modernists, is a very objectionable book for Catholics.

The question arises how, if he was a devout Catholic, Fogazzaro could publish "The Saint" and "Leila," not to speak of his other books? The explanation is found in the fact that he was educated by an uncle who was a hardened Rosminian, and by the poet Zanella, who taught him to admire Heine, Victor Hugo, and the rancorous old un-Christian Puritan, Milton. His tampering with spiritualism also counts for something in the muddle. He was sixty-eight years old when he wrote "Leila," and yet the *Stampa* of Turin—a Liberal sheet be it noted—in the issue of November 16, 1910, described "Leila" as made up of "religiosity and eroticism"—two bad traits for a Saint on the edge of the grave. He was reconciled to God, it is true, but, reviewing the romancer's career, his critic concludes: "If light abounds in the work of this writer, who is to some extent genial in his character and disposition, the shadows are too deep to admit of unstinted praise."

\* \* \*

**Leaves From My Diary, 1894-1896.** By the RIGHT REVEREND ABBOT GASQUET, O.S.B. St. Louis: B. Herder. Price 75 cents.

Some time ago we reviewed the Rev. J. A. Lacey's "Roman Diary," in which he gave his version of the history of the

Commission on Anglican Orders, and of the doings in connection with it, of himself and other members of the Church of England. Abbot Gasquet now gives his side of the case, which confirms the judgment we passed on Mr. Lacey's extraordinary book.

Abbot Gasquet tells some strange things about the Abbé Portal, who was chiefly responsible for the whole business; how, for instance, he passed in Rome as Lord Halifax's chaplain; how, under this relation, the two were received in audience by the Holy Father; and how they walked, carrying candles, in the Holy Thursday procession. He tells, too, of visits he received from the Abbé, who actually hoped for a conference between Roman theologians and English bishops, and how in the last of these visits the Abbé had so little to say in defence of his position, that, taking discretion to be the better part of valor, he ran away. He promised to return to the interesting discussion, but managed to forget his promise.

We learn from this book, too, how anxious the Pope was to give Anglicans every chance to make out their case. The first idea was to submit the question to the Holy Office. This was given up, as it was thought certain that its result would be an unqualified condemnation. Then a commission of cardinals was proposed, and abandoned for the same reason. Lastly, the commission which actually discussed the question was decided on as most favorable to Anglican hopes; and Father Scannell, more inclined to advance them than Mgr. Moyes and Abbot Gasquet, was brought to it at Cardinal Vaughan's expense.

Anglicans claim that the Commission was none of their seeking. Who, then, was responsible for it? Cardinal Vaughan and the English bishops did not want it. They were satisfied to leave things as they had been. Cardinal Mazzella and others of the Curia who understood the question were against it. We must apply Cicero's principle, *cui bono*, and ask, for whose advantage was the Commission? Evidently for the Anglicans'. They did not seek it directly, but through their French allies. They did not apply for it openly, but they circulated pamphlets in Rome which could not but lead to it. They did not want it in the form it received eventually, but in another more agreeable to their pretensions. But, after all, Rome had to be allowed some say in the matter. One asking his sovereign for an estate in freehold, could not say the business was none of his seeking because he received only a grant in serjeantry.

People outside the Church often speak of it as a machine, suggesting that the Pope and the bishops, without faith in it and its dogmas, use them to enslave men's souls and to enrich themselves. Two good things came out of the Commission. The refutation of that slander was the first. Had not Leo XIII and the Roman Curia believed, as absolutely as the simplest peasant, that the Church is the one ark of salvation, and that its dogmas express the truth which God revealed to it in the beginning to promulgate with his infallible authority, they could not have held it impossible for men professing to seek God's truth, to consider before Him the claims of His Church, only to reject them. Had they not been convinced of this impossibility, they would not have lent so ready an ear to Portal and accepted as the most obvious thing in the world the notion that the English people, bishops, clergy and laity, under the impulse of a great grace, were returning to their allegiance to the Vicar of Christ. Leo and his counsellors were not enthusiasts. They knew the English to be a practical people, not led by dreams, but yielding only to intimate conviction. Yet that idea was so fixed in the minds of those who had not experimental knowledge of the case, that it was almost as hard to disabuse them of it as it was to put right the Bishop of

Salerno and the religious communities who were looking every morning into the papers for the announcement of the conversion of England.

The second good thing was that the Commission afforded one more example of the indwelling of the Holy Ghost in the Catholic Church, leading it into all truth, and, in this case, saving it against, we may almost say, a tremendous conspiracy.

H. W.

**St. Cecilia's Hymn Book, with Music.** Compiled, arranged and edited by ARTH. DE MUELEMEESTER, Organist and Choir-master of the Redemptorist Church, Belfast. Dublin: Cahill & Co., Ltd.

Of the making of Hymn Books there is apparently no end. Yet the present work, "St. Cecilia's Hymn Book," claims a bid for popularity. In the Preface Mr. de Meulemeester, a Belgian organist in Belfast, makes the amazing statement that an adequate Hymn Book "is now offered to the public for the first time in this country." Surely Mr. de Meulemeester is not serious. And yet he complacently adds that he has now furnished the public (Irish) with "a book of music which may fittingly take its place beside his book of prayer (prayer book?)." This announcement does not err on the side of overweening modesty, but it is very typical of the usual method of foreign organists in Ireland, for, unfortunately, some of the best organ appointments are given to Germans and Belgians, to the exclusion of native talent. But, let us hear Mr. de Meulemeester:

"The Hymn Book on which my choice has fallen, as containing the best material to be set to music, is 'St. Cecilia's Hymn Book, compiled by the Rev. Father Hogan, C.S.S.R. The variety and excellence of the hymns which this compilation embodies encouraged me to do what little I could to advance, though in a humble way, the interests of sacred song.'

*Majora Canamus.* Mr. de Meulemeester unburthens his soul as to the quality of his own work:

"With regard to the quality of the music to be found in the manual, I trust that I will be deemed not presumptuous if I write that it *appears to me to be well in advance of anything met with in compilations of this kind.* It contains over one hundred original tunes, as well as several adaptations from prominent musicians still living—a fact which, I think, may claim for it the merit of freshness. . . . Some few tunes have found a place in this collection which can scarcely be said to lay claim to anything like artistic value. Time-honored associations have, however, given them rights which may not be set aside without rudeness; but, in some instances, a second setting has been added, for the benefit of those who find no trouble in making tradition give way before other considerations."

"St. Cecilia's Hymn Book" contains 206 hymns, including six Irish hymns by Father McHugh, C.S.S.R. As regards the authors of the hymns, no clue whatever is furnished, but a reference to the word-book—which is sold separately at one penny—gives the desired information. Exclusive of the Irish hymns, and the Benediction Service, there are 187 hymns. Of these more than half are by Redemptorists, including Fathers Vaughan, Bridgett, Hall, Doyle, Berghmann, Thompson, Macnamara and Collier. No doubt many of the verses are devotional, but that is as much as can be said of them. Yet, if the provenance of the book may be taken as an excuse for the preponderance of Redemptorist verse writers—and nobody can find fault with the inclusion of Father Bridgett's or Father Vaughan's hymns—there is no excuse for the appearance of hymns by non-Catholic writers. In this professedly Catholic work it is certainly strange to



find hymns by Rev. J. M. Neale, Jane E. Leeson, Mrs. Sarah Adams, Charliot Elliott and the Rev. T. R. Taylor. If "Nearer My God to Thee" is admissible, why not include "Rock of Ages"? No author's name is given for the "Snow Lay on the Ground," but it was written by the erudite Rev. Dr. Lingard, who also is responsible for "Hail, Queen of Heaven!" Some people may like "Heaven is Our Home," but it is from the pen of a Congregationalist parson, named Taylor, who died in 1815. Father Henry's "Long Live the Pope" is substituted for Rev. Dr. Murray's popular lyric—but I suppose it is a case of *de gustibus, etc.*

It is more congenial work to praise the inclusion of hymns by Faber, Caswell, Husenbeth, Lady Georgiana Fullerton, Father Matthew Russell, S.J., Adelaide Proctor, Canon Oakley, Cardinal Newman, Father Burke, Father Bittleston, Father Stanfield, Bishop Chadwick, C. M. Caddell, R. Montheith, Father Christie, S.J., and Matthew Bridges. We are also glad to find Rev. Dr. C. C. Pise's beautiful "Hymn to St. Cecilia" ("Let the deep organ swell the lay"), which was rescued by Father Caswall, and appeared in the New York edition of "Lyra Catholica" in 1851. Dr. Pise was chaplain to the United States Senate, "the only time the post was ever held by a Roman Catholic," as the Rev. Mr. Mearns writes in Julian's "Dictionary of Hymnology," and he died pastor of St. Charles Borromeo's, Brooklyn, on the 28th of May, 1866.

And now as to the music. Mr. de Meulemeester has composed fifty tunes—most of which are pleasing. Father McHugh, C.S.S.R., has written music (as well as words) for six Irish hymns, and three English hymns. The tunes have an Irish flavor, but the frankly modern setting is inartistic. Father J. Cleere, C.S.S.R., furnishes thirty-six tunes, and shows a real gift of fluency. His setting of Father Faber's "We Come to Thee, Sweet Saviour" is one of the best in the whole book. We cannot commend the musical powers of Father Oddie, or Father Haagh, or Father Vaughan. And why is it necessary to include musical settings by Dykes, Bunnett, Patton, Baker, Holloway, Reinagle, Calcott, Martin, Benedict and others?

Naturally, out of the fifty original tunes a few might seem worthy of special praise, but truth compels us to say that Mr. de Meulemeester's melodies are neither strikingly original, nor, in some instances, suitably mated to the English words. Not infrequently the harmonies will not bear close scrutiny, and occasionally there are some cacophonous discords. It would have been wiser to retain more of the "old" tunes, and to include some plain chant melodies, even to the exclusion of tunes by Storer, Tozer, Belleus, Smith, de Prins and Urquhart. Cardinal Newman composed at least half a dozen good tunes, and these might have been reprinted without infringement of the copyright.

It is surprising that no reference is made to "St. Patrick's Hymn Book," issued by Father E. Gaynor, C.M., less than twenty years ago, and yet Mr. de Meulemeester includes the settings "Ave Maria, thou Virgin and Mother," and "I Rise from Dreams of Time," directly and professedly taken from this work. In Father Gaynor's book—published by Browne & Nolan, of Dublin, 1892—there are 200 tunes, forty-five of which were written expressly for the editor, including twenty-nine by himself. In the preface Father Gaynor wrote as follows: "Compared with the splendid hymnals of other Christian bodies, how grotesque do some of our collections of so-called hymn-tunes appear—operatic and orchestral fragments duly worked up, secular duets and quartets more or less 'adapted', popular airs of all kinds, from Irish melodies to Christy Minstrel ditties."

In conclusion, while acknowledging the merits of "St. Cecilia's Hymn Book," it is much to be desired that a really good collection—on the lines of the new edition of "Hymns

Ancient and Modern"—was provided for the Catholic churches in Ireland. Of course, for the votaries of St. Alphonsus, a book containing so many of his hymns, translated by Father Vaughan, and original verses by so many other Redemptorists—quoted above—is sure of a cordial reception, and I am certain that it will be welcomed in the Redemptorist churches in Limerick, Dundalk, Belfast, etc., as also in the houses of the Order in England and Australia. A word of praise is due to Father Thomas Hogan, C.S.S.R., who collaborated with Mr. de Meulemeester in the compilation of the book, and it must also be added that the music type and letter press and binding are all that can be desired. Last, but not least, the price of the work is but half a crown, and it is excellent value, considering the 224 pages of music.

May we suggest, in view of a second edition, that the names of the authors of hymns be added at the heading, as also in the Alphabetical Index. Also the pitch for congregational singing ought to be medium, and the range should not be higher than / D on the fourth line of the treble clef. Not a few of the hymns in the present collection go up to F on the fifth line.

W. H. GRATTAN FLOOD.

The welcome announcement is made that the "Life and Letters of John Lingard," the leading Catholic historian of England, is in preparation and will soon be issued by Messrs. Herbert and Daniel. As the publishers in their prospectus observe: "It is something of a reproach to English letters that, beyond Canon Tierney's short memoir, prefixed to the 'History of England,' no biography of Lingard has hitherto been published." The authors of the "Life and Letters" are Martin Haile and Edwin Bonney. Father Bonney has written the biographical notice of Lingard for "The Catholic Encyclopedia." As Lingard's "History of England" is now out of print, the publication of his Life may lead to a new critical edition of his historical classic. The London *Tablet* observes that "in more ways than one an annotated edition of such a work as that of Dr. Lingard will have some advantage over any newly-written history of England. Thus, the number and nature of the corrective notes might serve as a sure test of the author's accuracy and freedom from bias; and, what is more, the additions might show how much real progress has been made in the field of history during the past sixty years."

An edition of Lingard's History such as is here spoken of would be appreciated by a large number of readers.

## BOOKS RECEIVED

The Reunion of Christendom. By Francis Goodman. New York: Broadway Publishing Co.  
The Queen's Fillet. By Canon Sheehan. New York: Longmans, Green & Co.

### Pamphlet:

Daily Communion. By Louis F. Schlathoelter. Milwaukee: Columbia Publishing Co. Net 5 cents.

### Latin Publications:

De Sponsalibus et Matrimonio. Tractatus Canonicus et Theologicus. Neenon Historicus Ac Juridico-Civillis. Auctore Aloysio De Smet, S.T.L. Manuale Missionarium, pro Solvendis Casibus Moralibus in Regionibus Infidelibus Frequentius Occurrentibus Maxime Opportunum. Auctore R. P. Victorio Ab. Appeltern, O.C. Brugis: Apud. Car. Beyaert.

## EDUCATION

Writing in the *American Catholic Quarterly* in 1905 Father Timothy Brosnahan, S.J., touches upon the question whether the profession and practice of religion has grown with the growth of the American public school. And he vouches for what may be considered "a curious aftermath or at least coincidence of popular education" as imparted in these schools. "To-day," says Father Brosnahan, "seventy years after the introduction of the public school system, more

than two-thirds of the American people profess no religion. Making due allowance for the errors and defects that exist in census returns or computations, conceding even that many who profess no definite form of belief acknowledge vaguely the existence of a Supreme Being and a future state of rewards and punishments, and entertain in their hearts some undefined Christian religiosity, the fact remains that illiteracy has uniformly decreased with the extension of the public school system, and that the profession and practice of religion has diminished with an increase of literacy."

The writer's conclusion is "that whatever other beneficent results the public schools have produced, they have failed in what is fundamental," because they have failed "to promote either directly or indirectly an elevating force that is the leaven of civilization and the marrow of good citizenship." One may ask whether this contention of the Catholic educator is beginning to seep into the minds of those to-day most interested in the welfare of the public school here in America. It was claimed in the recent meeting of the National Education Association in San Francisco, that civic sloth and depravity are general throughout the country because the schools fail to train for citizenship. It was affirmed, too, that the present pressing problem in education is to arouse in the life of each person dealing with children the conviction that the *moral and religious* development of the child is an immediate necessity. And one, who is declared to have aroused the enthusiasm of all who heard her in the coast city congress, urged "the imperative need to turn to higher ideals, to combat the influence of a growing materialistic age, and to teach a higher citizenship."

In view of the apparently awakening sense of the fundamental defect of the non-religious school system, it may not be without use to call attention to a book recently published in France, which in an even-tempered entirely judicial strain recounts the story of the workings of the neutral school in that unfortunate republic. Its author, H. Maze-Sencier, was admirably fitted to tell the tale. A well-known writer, distinguished as a clear-headed objective student of affairs, Maze-Sencier has for years been head of the central news bureau furnishing correspondence to the newspapers. This position enabled him to keep in closest touch with French affairs, and afforded him naturally excellent opportunity to observe the workings of so important a factor in the social development of France as is the neutral, non-religious school system. His book, "L'Erreur primaire," is more than a charming literary production; it is first of all a profound study in the social-political life of the French people.

When Jules Ferry and his anti-Catholic allies, in 1882, introduced the neutral state school in France, the magic word used to cajole the people was freedom. Up and down the country the praises of free education uninfluenced by the narrow control of clericalism were chanted, and the fools that listened followed Ferry blindly. Maze-Sencier shows us from authentic documents how cruelly the freethinking plotters used their chance to deal a blow to religion. One is amazed at the citations he quotes from school books, from newspapers, magazines and reviews; from popular histories and philosophical works; from directions laid down by the Minister of Instruction in the cabinet of the republic, and detailed reports of the manner in which these directions were observed by district and local school authorities;—nothing escapes the author's research, and everywhere does he find evidence that the system which he is investigating is a well thought out plan of campaign against God, Church, State, family and country. His work reveals a striking his-

torical illustration of the thought some one has expressed that there is a solidarity about the good things Providence bestows upon human nature.

One may not move to banish God from the public life of a nation without at the same time exposing to destruction the social and moral good qualities of the people. The cold facts rehearsed in "L'Erreur primaire" serve as an emphatic endorsement of Price Collier's recent characterization of France as a land accursed by "the diabolical misfortune of an education without morality." The quotations of Maze-Sencier, drawn from school books and magazines and newspapers and educational literature in general, are full of the cant that betrays apostasy from the faith; they are full, too, of the spirit of rebellion against the army and patriotism and country and family and society and the blessing of children and authority.

The first result of it all has been a deplorable split among the French people. Heads of families who still retain the old religious sentiment of the French nation will, of course, have naught to do with these State schools, and there is, in consequence, developing in the country what Waldeck-Rousseau used to term a dual France. Side by side the generations now growing into manhood and womanhood pursue their ways with a wide yawning abyss between them, destroying forever any thought of harmony of social relations. And the abyss is widening and deepening, now that the atheistic leaders of the neutral schools, supreme in the control which they have achieved, openly sneer at the neutrality they once proclaimed and hold it to be an absurd conception and one impossible to be realized.

This was not their stand when Ferry's school law was first discussed in the Palais Bourbon. Then it was the Catholic leaders who decried the attempt to foist lay schools upon a Catholic people as an undertaking to establish the impossible. Ferry and his associates in those days were feeling their way. They had not as yet the assurance that came with the later complete triumph of their scheme. They, therefore, argued and temporized and solemnly assured their opponents that, in the event the law should be passed, every religious belief would be respected, and fairly treated in the law's execution. Now, however, the glory of undimmed victory in the struggle rests with the anti-religious school leaders, and their language is changed. To-day Payot, the successor of Ferry in lay school agitation, openly proclaims the fact that his party is not in favor of neutrality in religious matters; "neutrality in school-training," he says, "is not what we seek, since we grant it is impossible."

This, of course, involves no new development of thought. It is what Christian apologists have been insisting upon throughout the ages. Education without religion, without an insistent regard to the child's formation according to the relations binding him to his Maker may train his intelligence; it will not, however, suffice for the right formation of character. And Maze-Sencier's great work, with an objectivity of treatment that is undeniable even by those he scores so bitterly, affords unanswerable proof of this drawn from the official records of France.

AMERICA has already cited editorially some of the documents which the author of "L'Erreur primaire" uses to prove his thesis. And vividly, indeed, do they paint the hideous disaster following upon an educational system that excludes religion. A shocking increase in juvenile criminality, a notable cooling of the patriotism that used to dis-



tinguish the sons of France, a constantly increasing trend towards the worst features of the Socialistic propaganda, a lowering of moral standards, a blunting of the moral sense and a deplorable blinding of the public conscience,—these are the phases of the indictment Maze-Sencier writes against the non-religious school system that prevails in France to-day. No wonder the land is in a perpetual turmoil of unrest. No wonder the millions stolen from the Church have disappeared. Riotous living and plain unadorned dishonesty have squandered the wealth which official France promised to use for the social betterment of the people. Verily there is "diabolical misfortune in education without religion."

\* \* \*

While writing these paragraphs there came to us a letter recently received by the Hon. Bird S. Coler, whose excellent work in the furtherance of religious training in our common schools is just now arousing much attention. The letter was addressed to Mr. Coler by a non-Catholic lawyer, well known to the members of the profession here in New York. It is a genuine pleasure to be allowed to quote his words: "I have received and read with interest your second pamphlet on socialism in the schools, entitled 'The Residuary Sect.' I think that you are doing a very valuable service in pointing out what I agree with you in believing is the very great danger, that of our Godless schools. I have not time to write as fully as I should like on the matter, but in glancing over a little book containing some addresses of the late Bishop Wescott (who, I suppose, ranked very high both as a thinker and a scholar in the English Church) and showing how his thought on this question tended, I find an address which he made in 1898 in Birmingham, reviewing his life from his first recollection of the public meeting in 1831 down to the time of his speaking in 1898, sixty-seven years, in which he said:

"These were stirring years. Political, economic, social, religious changes came in quick succession, and looking forward already to the work of a priest (Anglican) and a teacher, I watched them with the keenest interest. I saw how movement acted upon movement, and how all the movements pointed to something deeper than any one showed: so I recognized that I was bound to study the problem of the new age no less than the lessons of the old world if I was to take a just view of the office to which I aspired. I seemed to discern as I looked on the events which were a large part of my training that all life was one; that no part lay outside of my sphere; that national life, social life, civic life, were all forms of the religious life which was the embodiment of the Gospel."

"And then again in another address, having more special reference to public education, Bishop Wescott said:

"It has been said: Look on thy heart and write. As far as I have been able I have done so. I have looked back upon my school time and read afresh the lessons which have lived with me through all my days. I have looked back upon the years when I endeavored to teach, and noted again the causes of results below hope and sometimes beyond hope. In both retrospects alike, I have been assured that Education is, so far as it is true, of the whole life by the whole life. I have been assured that the highest is for all in Christ, and not for any privileged class. I have been assured that when we narrow our aim, we wrong our Faith."

There is in the Bishop's words an easily recognizable echo of the argument Catholics have ever advanced against the non-religious school system.

M. J. O'C.

## ECONOMICS

Perhaps the greatest evil of the continuous fall of consols is the loss of capital to investors. Consols are not usually a speculative stock; neither have they been looked upon as an income producing stock. Their great value was their presumed stability. It was supposed that one might put any sum into consols to-day, and sell out ten or twenty years hence for about the same amount of money. Hence they were the usual investment for trust funds, insurance companies' reserves, etc. Now, the state of affairs is this: Suppose that ten or fifteen years ago a lady had a marriage portion of £10,000, which her trustees invested in consols. To-day the investment is worth less than £8,000; and, should she die, her children will be the poorer by £2,000. What makes matters worse is, that on account of the supposed stability of value, she has been getting only £250 a year of income. No wonder the public are alarmed.

Among the reasons assigned by the Chancellor of the Exchequer, Mr. Lloyd George, to explain the constant fall, is this: that colonial stocks have been approved of by the courts for the investment of trust funds. People are supposed to be putting into such stocks what they used to put into consols. The fact is, that colonial investments have fallen under suspicion. Thus, few of the late Canadian issues have been subscribed for to any extent, most of the stock having been left in the hands of the underwriters. This is true of both municipal and commercial issues; and it is the result of distrust of the investments themselves and of the promoters behind them. For instance, a prairie town of which the name is hardly known comes into the market to borrow a million dollars for municipal improvements. It gives a statement of its population, of the assessed value of its taxable property, of its tax rate, of its annual growth for the past five years; but the investor is unconvinced. It may be all right, and, again, it may be all wrong. Every new town of the West nourishes hopes of becoming another Chicago or St. Paul; but a change in railway routes, or two or three bad harvests may blast its hopes. To the investor the town itself is a speculation. If a commercial company is the borrower it gives the usual statement of its assets, resources and so on; but who are these men behind it? Are they responsible, or are they professional promoters? The investor finds it often impossible to say. He has been caught before, and the burnt child dreads the fire. Moreover, Mr. McBride, Premier of British Columbia, has taken pains to warn him on the subject of proposals from that country. Many British Columbian investments are sound, he said, but there are some which will bring neither profit to the investor nor credit to the province.

What is said of Canadian investments may be said with due proportion of other colonial proposals. Great caution is required; and the investor who finds his capital diminished by the fall of consols is inclined to be cautious.

In connection with the problem of the fall of consols might be considered the breaking up of landed estates, which has been going on in England on a large scale for some two years past. The great landed gentry are selling out, and not a few tenants are buying the farms they have hitherto leased. Where do they find the money? This, which as yet has not been adverted to, may be one of the causes of the fall in consols. We are assured that sellers are more numerous than buyers, hence it is clear that not a few are trying to sell out, and among substantial farmers are found just such cases of the investment of marriage portions as we spoke of in the beginning. Again, how are the old landlords investing the proceeds of these sales? We think the tracing up of this would throw much light on the present intricate problem of the investment market.

H. W.

## PULPIT, PRESS AND PLATFORM

## THE SITUATION IN ALBANIA.

The London *Times* publishes the following important article, entitled "Torgut Shevket's Methods of Warfare, by a non-Albanian Eye-witness," which was sent to that paper by its Vienna correspondent on July 10:

In order to exterminate all the Catholic highland clans, comprising about 100,000 souls, says the writer, Torgut Shevket drove those whom he could not catch in his military noose over the frontier into Montenegro, and thereupon drew a strong cordon of troops from the Adriatic to Gusinje. As soon as the cordon had been formed, he caused all the peaceful Albanians who were earning a livelihood as laborers at Skutari to be expelled from the hills. Before the expulsion, Torgut Shevket had solemnly declared that only the Malissori clans properly so called were considered as rebels. No sooner had the expelled laborers, who belonged mostly to the Shala and Slaku clans, reached their villages than the Shala clansmen were also declared to be rebels, and their supplies of food—i.e., maize, from Skutari—cut off. As the food supply in the Shala country sufficed only for a few weeks, and the inhabitants knew that after they had surrendered their weapons Torgut Shevket would have them maltreated and bastinadoed, as he did last year, they replied to his demand for their arms, "Come and take them"; and, to escape starvation, began to slaughter their flocks, which form their only capital. Thus Torgut Shevket will, in any case, have ruined some 8,000 Albanians (not 3,600 as Turkish journals pretend) and will have compelled them to emigrate. He himself triumphantly reported last week that their provisions were almost exhausted. The fight of the Shala people at Traboina on Friday was nothing but a desperate attempt to break through the Turkish cordon in order to bring back from Montenegro bread for their starving women and children.

Yes! In comparison with the refined cruelty of Torgut Shevket's behavior towards 16,000 pacific Malissori in the Bregmatia, or marshy littoral, his treatment of the Shala people, continues the writer, is anodyne. Nearly one-half of the highland clans have been accustomed from time immemorial to descend every autumn with their flocks and families into the Bregmatia, and to winter there; but as in June veritable clouds, not merely swarms, of mosquitoes make the littoral uninhabitable, they return to the hills early in summer. On their way down in autumn they are obliged to pass

through Skutari, and at the Drin bridge, guarded by soldiers, they are made to pay a tax of 8d. per head for every sheep (worth 11s. 4d.) and to give up all weapons. An insurrection among the clans in the Bregmatia being thus out of the question, and their destruction *manu militari* therefore unjustifiable, Torgut Shevket forbade them, at the beginning of summer, to return to the hills. Malaria is already raging among them, their flocks must perish from drinking the foul water of the now stagnant marshes, and Torgut Shevket is near the attainment of his object. A superior Turkish official of Skutari, Ibrahim Effendi Kjori, has declared publicly that the Ottoman Government intends to let the Malissori in the Bregmatia "die like swine in a bog." "If European diplomacy does not soon bestir itself on behalf of the North Albanian Catholics," concludes the writer, "it will very quickly be able to boast of having by its Notes lent a hand to the murderous work of the Imperial Ottoman General, Torgut Shevket Pasha."

## ECCLESIASTICAL ITEMS

H. P. K. Skipton, Secretary of the Indian Church Association, whose offices are at Church House, Westminster, made an attack in a recent contribution to the *Nineteenth Century* on the Catholic Schools in India. In his article Mr. Skipton states that "the Roman Church" in India is "distinctly an alien Church, manned and directed by French, Belgian, Italian and German clergy, with a sprinkling of Irish Roman Catholics, none of whom—and the last named, unfortunately, least of all—can be reckoned as our friends, politically or otherwise." Mr. Skipton's calumny is energetically condemned in a leading article of the *Morning Post*, of India, reproduced in the *Catholic Herald of India* for June 14. The writer in the *Morning Post* says:

"We do not think Mr. Skipton has exaggerated the situation, but we totally disagree with his contention that the education given to Christian boys and girls in Roman Catholic institutions is a political danger. In our opinion the striking contrast between the success of Roman Catholic educational work in this country with the comparative failure of the Protestant Church only shows the greater zeal and the more earnest energy of the Catholic priesthood. . . . Mr. Skipton probably has little knowledge of the educational work of the great Roman Catholic institutions in Calcutta, Darjeeling and Bombay, and if these institutions had not existed there would hardly have been any education worth the name among the domiciled community. We know as an absolute and incontrovertible fact that the education

given in Roman Catholic schools and convents and colleges is, so far as other denominations are concerned, of a wholly non-sectarian character, and it is due to this reason, and also to the greater culture and polish obtainable in these institutions, rather than in Anglican schools, that so many Hindus and Mohammedans are attracted to these institutions. St. Xavier's College in Calcutta has, for instance, among its alumni men of the highest position and character, who are a living testimony to the character of the education imparted by the Jesuit Fathers, while the supremacy of that and other schools in all branches of sport is a conclusive proof that the special characteristics of Great Britain do not flourish the less in these admirable institutions than in those which are wholly controlled by the English Protestants, who, probably, have not the same self-sacrificing love for their work as has been abundantly shown by the Jesuits and the Irish Brothers in India."

Mother M. Florence, recently Mother Assistant of the Community, has been chosen Superior General of the Sisters of Charity of Cincinnati, Ohio, in succession to Mother M. Blanche, who has just completed a term of six years in that important charge. The new Superior will have jurisdiction over establishments in the archdioceses of Cincinnati and Santa Fe, the dioceses of Cleveland, Detroit, Grand Rapids, Nashville and Denver. The 770 Sisters comprising the community are engaged in educational work chiefly, but they conduct several well-known and successful hospitals and sanitariums as well. In their various academies and schools more than 22,000 pupils come under their influence.

Mother Mary of the Divine Heart Spillane, Superior of the Convent of the Good Shepherd, Boston, has been appointed Mother Provincial of the Sisters of the Good Shepherd, whose mother house is in New York. The New York provincialate includes, besides its large establishment in Manhattan, houses of the order in Boston, Providence, Springfield, Hartford, Albany, Troy, Peekskill, Brooklyn and Newark. Mother Xavier, the former Provincial, has been made Superior of the Good Shepherd Convent in Troy, N. Y.

Mother Mary of Loretto Grace, recently elected Provincial of the St. Louis Province of the Good Shepherd Nuns, in which there are thirteen convents, has returned from France, where she attended the election of the Mother General. This is her second term as Provincial.

Mother Eutropia McMahon was elected Mother General of the Sisters of Charity



of Nazareth, on July 19, in compliance with the recent decree of the Holy See in regard to the constitution of this congregation, which was founded in Kentucky a century ago. The office is a new one and she is the first to hold it. There are about 900 of these Sisters, who have foundations in the Dioceses of Baltimore, Boston, Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond. They have nearly 14,000 children under their care, and seven Homes, Hospitals and Infirmaryes.

The Most Rev. Edmond Francis Prendergast was solemnly enthroned, on July 26, as the seventh Bishop and the third Archbishop of the Metropolitan See of Philadelphia in his Cathedral of Sts. Peter and Paul. The ceremonies marking the occasion were most imposing. The procession to the church formed in the Cathedral Chapel, and as it moved on all the Catholic Church bells in the city rang out joyously. His Excellency the Apostolic Delegate, Mgr. Falconio, was present as personal representative of the Holy Father, besides eleven Bishops, twelve Monsignori, over 400 priests, and a vast number of the laity.

At the door of the Cathedral Monsignor Bornemann, Rector of St. Paul's, Reading, and senior priest of the Archdiocese, recited the prescribed prayers and presented the crucifix to the Archbishop, which he kissed in profession of faith. The ceremony in the sanctuary began with the reading of the Papal bulls authorizing the elevation. During the solemn chanting of the Benedictus all the priests of the archdiocese present knelt in turn at the episcopal throne and paid homage to their new Archbishop. Solemn pontifical Mass was celebrated by the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie. The Right Rev. Michael J. Hoban, D.D., Bishop of Scranton, preached the sermon.

The address on behalf of the clergy was read by the Rev. John J. Ward, Rector of the Church of the Sacred Heart; the laity's address by Walter George Smith, Esq.

Archbishop Prendergast has appointed Monsignor John J. McCort, Rector of the Church of Our Mother of Sorrows, and the Rev. James F. Trainor, Rector of St. Philip Neri's, Vicars General of the Archdiocese of Philadelphia.

Nearly 300 Sisters, members of the teaching orders of the Church, were received in the East Room of the White House on July 18 by President Taft. Twenty-five different religious communities were represented, coming from forty-two States

and Canada. The nuns whom the President received were attending lectures at the newly opened Summer School of the Catholic University, and were accompanied by Mgr. Shahan, rector of the Catholic University. Among the most interesting of the President's guests was a community of nuns recently exiled from France, who are now engaged in teaching at Sioux City, Iowa. All the visitors were charmed with the courteous reception given them by Mr. Taft.

The Knights of Columbus, the Hibernian Society, and other fraternal and religious organizations of Catholic laymen who are united in the American Federation of Catholic Societies, have, it is reported, formally proposed to the Westminster Federation Council of London the formation of a World Federation of Catholic Societies. The London Council has acted favorably upon the proposal, and has asked the approval of Archbishop Bourne of Westminster.

The extraordinary privilege granted last year by our Holy Father, Pope Pius X, in connection with the well-known indulgence of the Portiuncula, has been extended indefinitely, according to the decree of Sacred Congregation of the Holy Office, May 26, 1911. By virtue of the faculty thus granted, the Ordinary of the diocese has authority to designate various churches under his jurisdiction in any of which the visit or visits for the Portiuncula may be made.

#### PERSONAL.

The Dubuque *Catholic Tribune* of July 27 says:

"The Most Rev. J. J. Keane, who some weeks ago retired to Mt. Carmel, south of Dubuque, but shortly afterwards went back to his residence, is now staying at Mercy Hospital. His condition is very serious and unfortunately makes us fear the worst."

Father Bernard Vaughan, the distinguished Jesuit preacher, has been giving missions to the inhabitants of the East End, London. His method of addressing his audience in their own dialect has drawn all sorts of criticism upon his well-meaning head. Some of the milder critics find fault with him as simply overdoing his part; others go further and brand his dialogues as "horribly vulgar and really unbecoming for utterance in a church." The comment of the Bombay *Examiner* is sober and judicious, carefully analytic and constructed on first principles. Premising that the whole purpose of language is to convey thoughts and facts most clearly and cogently by the use of arbitrary signs, the

*Examiner* concludes that the speaker should or may accommodate himself to the hearer's language or dialect in preference to his own whenever the hearer understands more vividly in his own language and feels closer drawn to the speaker. Vulgarity is not inherent in language. Nor is it always vulgar for a man of refined education to condescend to the language of the uneducated classes, provided he knows what he is doing and does it for any rational cause. "Under some circumstances it may be bad taste; but it is not vulgarity." Father Bernard Vaughan's dialogues are not vulgar, for they are a condescension from above and not a pretension from below. Furthermore, since they are neither queer nor extravagant, they cannot be classed as buffoonery. But the dialogues might fall on a class of persons they were not intended for, "who would treat them as a joke; and so a situation of *objective* bad taste would arise." Wherefore, had Father Vaughan's dialogues been kept within the walls of the East End church and not printed for the world to read, "they might then have been acquitted of all charge of vulgarity or buffoonery, or of bad taste in any form."

Father Bernard Vaughan will know how to profit by the discussion which the *Examiner* says contains "some very sound and sensible criticisms as well as several puritanical, exaggerated, narrow and irrelevant ones." What his own views on the subject are many Americans may have a chance to hear from himself during his projected tour through the United States.

Preparations are under way in Baltimore for the ecclesiastical celebration of the jubilee of Cardinal Gibbons in October next. His Eminence, who has just entered his seventy-eighth year, comes of a long-lived family, his eldest sister, Miss Mary Gibbons, is eighty-one; another sister, Mrs. George Swarbrick, is seventy-nine, and his brother, John T. Gibbons, is seventy-four. All three reside in New Orleans.

A handsome silver service has been selected by the committee appointed by Mayor Preston of Baltimore to be given Cardinal Gibbons at the ecclesiastical jubilee celebration in October. The gift is a combination dinner set of 264 pieces, of repoussé silver, hand carved, and will be suitably engraved for the occasion.

In the presence of the executive committee of the Cardinal's celebration and several departmental heads, Mayor Preston of Baltimore presented to Mr. A. S. Goldsborough two handsome repoussé silver platters, gifts of the executive committee, in appreciation of his work in arranging the Cardinal's celebration. Each piece bears the following inscription:

"Presented to A. S. Goldsborough by the executive committee of the Cardinal's jubilee celebration in recognition of his zeal as general secretary in helping to promote the success of the great national function held in the Fifth Regiment Armory, Baltimore, Md., Tuesday, June 6, 1911, in honor of the fiftieth year of the priesthood and the twenty-fifth year of the cardinalate of his Eminence James Cardinal Gibbons, which function was attended by President William H. Taft, Vice-President James S. Sherman, former President Theodore Roosevelt, Speaker of the House Champ Clark, Chief Justice of the Supreme Court Edward Douglass White, English Ambassador James Bryce, many United States Senators and members of the House of Representatives and 25,000 admiring citizens."

At the Jesuit house of studies, Woodstock, Md., on Sunday, July 30, the eve of the Feast of St. Ignatius Loyola, nineteen scholastics of the Society of Jesus were ordained priests by his Eminence Cardinal Gibbons. The newly ordained, who had the happiness of saying their first Mass on the festival of their holy Founder, are the Rev. William C. Nevils, Rev. Francis X. Delany, Rev. Henry A. Coffey, Rev. James A. Cahill, Rev. James M. Kilroy, Rev. James T. McCormick, Rev. John A. Morgan, Rev. John J. O'Connor, Rev. Michael Selga, Rev. Patrick Rafferty, Rev. Thomas H. Wiley, Rev. Charles J. Hennessy, Rev. Charles J. McIntyre, Rev. Cornelius A. Murphy, Rev. John E. McQuade, Rev. Joseph P. Green, Rev. Anicetus Deniz, Rev. Dominick E. Hammer and Rev. Thomas J. Gartland.

Lady Outram, widow of Sir James Outram, the famous Indian soldier whose name is bound up in the history of the Mutiny, has just died, in her ninety-ninth year. She was already forty-four years old when the Mutiny broke out. Escaping from Aligarh, she passed safely through bands of mutinous Sepoys under the protection of her son, and reached Agra, where she remained until the rising was suppressed. She survived her husband forty-eight years.

Archbishop Bruchési of Montreal, on his way back from the Eucharistic Congress in Madrid, visited Rome recently, and was received in audience by the Holy Father. Father Kenny, of Baltimore, who represented Cardinal Gibbons at the Congress, was with him.

The Rev. Dr. William McMahon, editor of the *Cleveland Catholic Universe*, was stricken with paralysis on July 24, and is in a very serious condition.

## SCIENCE

### VARIATION OF LATITUDE.

In the *Astronomische Nachrichten*, No. 4504, Albrecht gives the results of the observations of the variation of latitude as determined by the international association during the year 1910. There are six observatories, five of which are distributed as evenly around the world as the continents and other circumstances admitted, and they all lie on the same parallel of north latitude, 39 degrees and 8 minutes, the seconds varying from 3 to 19. They are Mizusarva in Japan, Tschardjui in Turkestan, Carloforte in Sardinia, Gaithersburg in Maryland, Cincinnati in Ohio, and Ukiah in California. All these observatories observe the same stars and use the same methods. The result of their work has shown that the axis around which the earth revolves is shifting its position in the earth itself continually, its northern end—that is, the point commonly called the north pole—moving in an ellipse whose major axis is about 28 feet and minor axis about 8 feet, with a period of one year, and also in a circle whose diameter is about 30 feet, with a period of 428 days, both motions being from west to east. The ellipse is swinging round in the opposite direction at the rate of about 5 degrees a year, and there seems to be also another variation, with a period of about 436 days.

In the article referred to the accurate numerical results are given only for the year 1910, but there is a chart showing the positions of the pole for every tenth of a year since January 1, 1900. They are all confined within a space about 60 feet square.

### ROTATION OF A STAR ON ITS AXIS.

As every star is a sun like ours, a large incandescent globe of gas, it must turn on an axis, but, as even in the largest telescopes it is a mere point, brilliant in proportion to its own so-called magnitude and to the aperture of the telescope, but still a point of no measurable size, it would seem to be an impossible task to attempt to measure the speed of its rotation. Still, Forbes, in the *Monthly Notices* for May, suggests a method that may give results. He makes use of Doppler's principle, according to which the spectral lines of a star are shifted towards the red end when it is receding, and towards the violet when it is approaching. Now, when a star rotates on an axis perpendicular to the line of sight one edge is approaching and the other receding. Hence there must be a double shift, that is, a widening of the spectral lines. Whether this widening can be measured with sufficient accuracy, and whether it truly represents the speed of

the star's rotation, is questionable, as there are other causes affecting the width of spectral lines. We shall await the test with interest.

### THE MOON'S DISTANCE.

In the *Monthly Notices* of the Royal Astronomical Society for May there is a very technical article by the Astronomer Royal of England and His Majesty's Astronomer at the Cape (of Good Hope) on a Determination of the Moon's Parallax from Meridian Observations of the crater Mösting A at the Royal Observatories of Greenwich and the Cape of Good Hope in the years 1906-1910.

Shorn of its intensely mathematical terminology, the article states that in the usual method of determining the moon's distance by observing its displacement among the stars as seen by two observatories very far apart, it has been customary to observe the moon's edge, or limb, as astronomers prefer to call it. Besides the difficulty of irradiation, which increases the true size of a bright object, there was the no less serious one of judging the perfect tangency of the micrometer wire, as well as the fact that the moon's limb is in reality made up of mountains and valleys, so that even the very precise observation of the occultations of stars by the moon could not in principle give consistent results. The two English astronomers therefore selected a very distinct and small crater, called Mösting A, and thus avoided all the aforementioned difficulties. They admit, however, that even this method has difficulties of its own. The results obtained were so satisfactory that they proceeded to attempt the solution of another problem, that of determining the figure of the earth from such a series of observations. The method is confessedly only tentative, but it is worth mentioning, because it illustrates the modern trend to extreme refinement in measurement.

WILLIAM F. RIGGE, S.J.

## OBITUARY

The Very Rev. Joseph Butler, O.F.M., President of St. Bonaventure's College and Seminary, Allegany, N. Y., died at St. Francis' Hospital, New York, on July 25. He was born in Ireland, in 1838, and in the early sixties came to America. Later he entered the Order of Friars Minor at Allegany, and was ordained a priest in 1880. His prominent position for many years as president of the Seminary and his untiring interest in students and alumni gave him exceptional opportunities, which he never neglected, to exercise a wide influence throughout the country. His death will be lamented by a large number of friends.